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An introduction to the
study of the Irish language,
based upon the preface to
Donlevy's Catechism

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AN INTRODUCTION

TO THE

STUDY OF THE IRISH LANGUAGE

BASED UPON THE PREFACE

TO

DONLEVY'S CATECHISM

BY

REV. WILLIAM HAYDEN, S.J.

TEXT, TRANSLATION, AND GLOSSARY

DUBLIN: M. H. GILL, AND SON

LONDON: DAVID NUTT

1891

Price Half-a-Crown.

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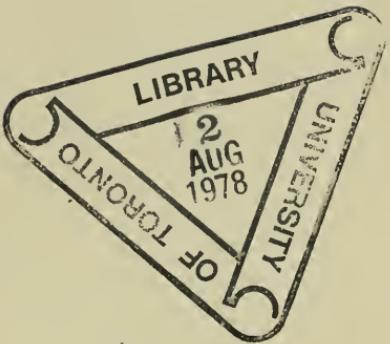
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EDITOR'S PREFACE.

THE following work has been edited for the purpose of supplying, in a small compass, and for a small sum, all that is necessary for mastering the elements of the Irish language. The only books which the Editor considers necessary as companions to the present work are the Second Irish Book and Dr. Joyce's Grammar (Dublin: Gill & Son). Thus for a few shillings anyone may furnish himself with all that is necessary for learning Irish.

The Editor does not recommend to beginners the use of a dictionary—for two reasons, one of which is practical, and the other scientific. The practical reason is founded on the fact that good dictionaries are almost inaccessible. The most valuable works on the Irish language have been allowed to fall out of print. The few copies of such works that remain in the country are rapidly disappearing from it, being purchased at high prices by dealers, and by

our American brethren, who import into America every year large quantities of Irish books. If any one has misgivings as to these statements let him inquire at the second-hand book-stalls of Dublin the price of Foley, Coneys, O'Brien, Donlevy, Neilson, &c.: he will usually find that the works are not to be had, and if they are to be had the price will be prohibitive.

The second reason for permitting the student to dispense with the use of a dictionary is that it is apt to divert the mind of the learner from the close study of the text. In learning Latin, Greek, or any strange language, the text should be, for the time being, the chief source of light to the student. By devoting himself almost exclusively to it he will arrive at a knowledge of the spirit and structure of the language—a knowledge never to be gained from the pages of a dictionary, which from the nature of the case will represent words, in their unattached state, drawn, with more or less judgment, from divers sources, and from different chronological periods of the language.

Donlevy is regarded by scholars as one of the most correct writers of modern Irish. The Glossary and Notes of the present work will furnish the reader with all that is necessary for mastering the text.

The present work will be useful to two classes of persons: first, to those who having no knowledge of Irish desire to acquire it; secondly, to that large class of persons who constitute a standing proof of the neglected state of education in this country, namely, persons who have a colloquial knowledge of Irish, but who are utterly unacquainted with its structure and grammar.

It may not be out of place to say that the student should endeavour to understand each section by the help of the adjoined translation, and of the Glossary. When he has made himself familiar with the meaning of the section he should endeavour to put the English into Irish, in writing if possible, but at all events in speech. If he does this several times he will find that his translation will gradually approximate to the text of the author, and the degree in which it does so will serve to gauge his own progress in the tongue he is learning. It is the want of some such method as this that explains a fact more frequently deplored than remedied by those who are interested in education. A boy may be engaged in learning Latin for four or five years; he may read considerable portions of Cornelius Nepos, Cæsar, and Cicero; yet at the end of the time he may be unable to translate an unseen passage from a Latin author, or to put a

simple English sentence into Latin. This bad state of things, connoting as it does loss of time to the boy and loss of money to his parents, arises from the fact that he has been employed in passing, or endeavouring to pass, from the unknown to the known, from the Latin to the English. Had he mainly relied upon the order which reason and sound logic recommend, the transition from the known to the unknown, from the English to the Latin, he would be possessed of a copious vocabulary, and would be himself an accurate and fluent Latin speaker or writer.

In editing the text I have relied solely on the Paris Edition of 1742. Donlevy had the advantage, denied to the great Keating, of revising his work for the press, and seeing it printed. In the opinion of the present writer subsequent editions have fallen short of the original edition, which bears upon it every mark of conscientious carefulness and scholarship. I have ventured on no alterations either in the English or Irish, except that in many cases I have introduced a hyphen in deference to modern usage, and that I have often changed capital into small letters.

For the benefit of readers who may not have an opportunity of consulting the Paris Edition of 1742, I shall here transcribe a passage from Donlevy on

the learning of the Irish language. It is taken from the Appendix. He is speaking of certain grammatical abuses which crept into the English language about the reign of King Charles II., and he thus proceeds :—

“ It is no Wonder then, seeing the English Tongue, although in the Opinion of all, it be otherwise much improved, is thus maimed and confounded, even in Prose, that a Language (*i.e.* the Irish Language) of neither Court, nor City, nor Bar, nor Business, ever since the Beginning of King James the First’s reign, should have suffered vast Alterations and Corruptions ; and be now on the Brink of utter Decay, as it really is, to the great Dishonour and Shame of the Natives, who shall always pass every where for Irish-Men : Although Irish-Men without Irish is an Incongruity and a great Bull. Besides, the Irish-Language is undeniably a very Ancient Mother-Language, and one of the smoothest in Europe, no Way abounding with Monosyllables, nor clogged with rugged Consonants, which make a harsh Sound, that grates upon the Ear. And there is still extant a great Number of old valuable Irish Manuscripts both in publick and private Hands, which would, if transcribed and published, give great Light into the Antiquities of the Country, and furnish some able Pen with Materials enough, to write a compleat History of the Kingdom : What a Discredit then must it be to the whole Nation,

to let such a Language go to Wrack, and to give no Encouragement, not even the Necessaries of Life, to some of the Few, who still remain, and are capable to rescue those venerable Monuments of Antiquity from the profound Obscurity they are buried in?"

The evil which Donlevy deplores in these last words has been to some extent remedied in a manner which he could never have anticipated. The scholars of Germany, France, and England, and the learned professor of Sanscrit in Trinity College, Dublin, are busy in working upon Irish manuscripts. It is to be earnestly desired that the aforesaid scholars may persevere and prosper in their noble task of rescuing the historical monuments of an ancient race from oblivion and contempt, and in thus providing a sure basis for historical studies.

WILLIAM HAYDEN, S.J.

MILDTOWN PARK, DUBLIN,

March, 1891.

FOR FHÓSGRÁ.

(ADVERTISEMENT.)

FOR FHÓSRA.

I. **C**UIRFIÓ, νο μέιης ἐορτάνιαστα, τοιμίτ αν τεαδωγής
Χριστουγέννε, αἱρι αν γ-ceυστον διπλος, εμιοτηνόδα
αἱρι αν ωρεατον νο ἔλεαστα διπλάνιν γειτηρ-τεαδωλόδα θεαδα
νο κυμαστό αδυτον νο ceαραστό με h-αξιαστό τιοηργοντόμηγεαστό,
5 αδυτον δο μοριόδι με h-αξιαστό λεαναστό αἱρι α γ-ελάιην, νο
ρά'ν τυαδιμον γινο. Δέστ, αἱρι να γοιγλαστό, νο σίφιο δο
β-ρυιλον ὅδι h-τεανγαστό απο: αδυτον ναέ β-ρυιλ ασα, να
βηιγ-γινο, αστ λεατ να h-οιβημε με νευναστό: γιονηρυιο με
υνι ληινο, γυρι αβι ιομόδα νι ιρ αν λεατ-ρο γέιν, ναέ αρι
10 h-οιλλημιγεαστό ἑυμ μωιρίγινε νο ἑυτο αἱρι αν πεαδβαιρι, ασ
νο ἑυμ να τυιγρε νο γοιλλημιγδαστό, αδυτον ἑυμ να τολα νο
γλυαργαστό ἑυμ να γυθάιλε νο γηνάι-ἔλεασταστό, αδυτον αν
υυθάιλε νο γεαστον; αδυτον δο β-ρυιλον γηνόδα κυμέτα
caonouέριαστα, αδυτον υηινασιγέτε ατέκυμυιμε γιος αδυτον γυαρ
15 να πεαλγ, νοέ ιρ ινθευτα α n-αιμηρηιον ευδράνια, αδυτον
δο h-άιηιδ μοιμε αδυτον α n-νιαστό γδοιγριονε αδυτον κυμαοινε,
αἱρι παιονιν αδυτον τηλάτ-νόνα, αδυτον απο αιμηρηιον ειλε; αἱρι
έοηι, δο β-ρόγηρηιο γέ παιρ λεαθράν-υηινασιγέτε νο'ν τυιμτηρι
αγ ναέ β-ρυιλ α γάριγδαστό, νά γόρ μόριάν αιμηρηιο αἱρι α
20 λάιν: Όο σίφιο παιρ αν γ-εένηνα, δο β-ρυιλ λάν-γύλ ιρ αν
γ-ελόδι, αδυτον γυρι καιλλεαστό μόριάν γάρηρειη, τηρε γάριγδαστό
ceαρναστό αδυτον γηεαδωλέσταστό αν να τεανγέδα δο θεαστα
coinne α σέιλε; αδυτον δο β-ρυιλ κυιο νέο αἱρι να λιοναστό^{νέο}
μέ μάιοτιον ο'ν γρηινην Θηιαστό, etc., αδυτον με coηηροισταστό
25 μηνιγέτε να γασιούειλγε. Γά ύνεοιδ, τειγηπεοδυιο, αἱρι νειρεαστό,
με h-αιέγιοηια αν τεαδωγής Χριστουγέννε α n-νάν αἱρι να
κυμαστό, τυιλλεαστό με ceυστον βηιασταστο ο γοιν, λε θοναυεντυρια
ο h-εονυμα βηιάσταιρι σιοδηριαγεαστό, γογλυμέτα ο'οριο San

ADVERTISEMENT.

- I. THE Bulk of this *Catechism* will probably, at first View, afright such as are used only to little *Abridgments*, *meerly calculated for Beginners, and chiefly for Children at their Horn-book*, or thereabout. But, in opening it, they will find, it is in *two Languages*, and that, consequently, they have but *Half the Work* on their Hands: They will find by perusing it, that, in this *very Half*, there are several Things, not intended for charging the *Memory*, but for enlightening the *Understanding*, and moving the *Will* to the Practice of Virtue, and Flight of Vice; and that it is interspersed with short *Forms* of Acts of Devotion, and Prayers, to be used on different Occasions, and particularly before and after Confession and Communion, Morning and Evening, and at other Times; so, that it may serve as a Sort of *Prayer-book*, to such as have no better, nor much Time to spare: They will likewise see, that the Print is large, and much Waste occasioned, through the Necessity of placing the Questions and Answers of both Languages, directly opposite to each other; and that some Paper is taken up by Quotations from Scripture, &c. and by Synonymous or Explanatory *Irish* Words: Lastly they will, towards the End, meet with an Abridgment of the *Christian Doctrine* in *Irish Rhyme*, composed upwards of an Age ago by the zealous and learned F. Bonaventure O Heoghusa of the Order of S. Francis; and also with the Elements of the *Irish Language*, in Favour of such as would fain learn to read it; and

I ϕήμιονταιρ: Αγαρ τόρη πέ τορυιζίθ να τεανγάδα Σαοιδείζε, μαρ ζεαλλ αιρ αν λιέτ πέ αρη πιαν α λειζεαδό, όυμ con-
γαντα πε να γ-κομπαγραιν: Άιτ τόρη, απη α τ-τυζταρι
contur αιρη ρον αν λειτίον βιζ νο γλασαδό πίορ αγαρ γυαρ
5 αιρη φεαδό αν λεαθδαιρη, νο έαοβ αν ποιηρ αιρη α γρηιοθέαρι
Coppri-φοκλα αγαρ Κοιρη-λιτρεαδά Σαοιδείζε. Σιδεαδό, ταρ
χεαπη ιομυδαόλαστα να πειτεαδό ευγραφάτσα-ρα, νί θ-ρυιλ
αοιν-λεατ ρον λεαθδαιρη, λάιη πε θειέ λεατ κομπαρα πιρ.
αν τεαδαργ νο πιννεαδό γυαρ αν αοιν-τεανγαριθ απάδιν πε

Concil. Triad. Ses. 24. c. 7. ΙΙ. ΙΟ ή-οιρουζάδό Chom̄αιρη λε ή-Τηριεντ, αγαρ νο υήμιζεαδό όυμ
γαδ υιλε όυινε αιρη α θ-ρυιλ κοιπέντο ανμανν έαις οιλε,
να γηρεαμυζάδό θίοβ α μύναδό νο'ν ροβούν ιαρη να άυρη
ηρ αν τεανγαριθ έοιτένν: Νι, νο σίτεαρη, παέ αιρη θρέιοιρ
νο θευναδό γο φοίλ α η-Είρινη.

II. 15 Αγαρ γο ρεαριθέα ηρ βαοξίλας αγαρ ηρ μιλτεαδέ αν
μεαριθδαλ τυαταδάιλ τηρέ μεαρναρι γαρι λεόρι να σευτ
τορυιζέ, νο σιριεαδό α η-οιρεαδών θ'αοιρ θοιγ, παοιτ να
λεαναδ, μαρ έταδαργ νο θαοινιθ ηρ δηρυιζέ ιονά ιαν; νο
παέ βεαρη αν Chrié, να ή-Διτέαντα, Ημιναίδ αν Τιζεαρινα,
20 αγαρ ανμαννα απάδιν να γεαέτ γάριαμυιντεαδό αγαρ να
γεαέτ θ-ρεασαιθεαδό μαριθέα α μάδό νο πεαθδαιρη, αιρη πόρ
λεαναδ, γαν φιορ α γ-κέιλλε, νά α πέιμε, νά φόρ να
γ-κοινγιούλ α τά γιαδέταναδέ όυμ να γάριαμυιντεαδό ύνο
ρέιη, ποέ έταιτιζιον, νο γλασαδό μαρη ηρ σόιρη, γίθ γαρι αιρη α
25 η-γλασαδό γο παιτ τά α γλάνυζαδό.

III. Νι φολάιρη γο ρειμίν νο να λειμή, παέ ευγριασιδέ α
γ-κολανν ιονά α γ-σιάλλ, αγαρ τόρη νο γαδ υιλε πυαρό-
τιονηργαντόιρ να πιοντορυιζέ-ρε θ'ράζαλ α πεαθδαιρη,
απάνιν νο γειτίον αν αιβέζιούλ, γίθ παέ τ-τυζηριον ιαν; έιρη
30 ηρ θυιλλε αιρη αδάιοθ έ. Δέτ ηρ πόρη αν παιλλε αγαρ αν
τ-αόθδαιρη τημασιζέ αγαρ γολα α πεαρη, γαρι θλιροιοναδέ θόιθ
ρυιριεαδέ να θυη ρην, νο γο θ-ρυιλ φιορ α γ-κέιροινή ασα,
αγαρ γαρι φέριοιρι θόιθ να γάριαμυιντε νο γλασαδό γαν
εοληρ ηρ φοιηλεαδαυιζέ ιονά ρην αιρη να πειτίθ, νο θεαναρ
35 πε γλάιντε αν ανμα, εαδόν, αιρη α η-ουαλζαρ νο έαοβ Θέ,

thereby be useful to their Neighbour: Where likewise some little Latitude, taken here and there, throughout this Volume, touching the Manner of writing some *Irish* Words and Letters, is accounted for. Yet, notwithstanding this Variety of Subjects, no *one Half* of this Book is near *half* as long as the Catechism compiled, but in *one Language only*, by Order of the Council of *Trent*, ^{Concil. 2d. Ses. 24. c. 7.} and directed to all those, who have the Cure of Souls, with an Injunction to get it put into the *vulgar Tongue*, and *to teach it the People*; which, it seems, could not hitherto be done in *Ireland*.

II. And certainly, it is a dangerous and pernicious *vulgar* Mistake to think, that the first Principles *only* of Religion, which are adapted to the *tender Age of Children*, are sufficient Instruction for Persons of riper Years; or that it is enough to say by Heart, *Children-like*, the *Creed*, *Commandments*, the *Lords Prayer*, and the Names *only* of *seven Sacraments*, and *seven deadly Sins*, without knowing either the Meaning or Extent thereof, or the necessary Dispositions for receiving *those very Sacraments*, which they frequent, and on the *Well-receiving* whereof, their Salvation doth depend.

III. *Children* indeed, whose Minds are as weak as their Bodies, and even all *Beginners* are to get, as they do the *Alphabet*, those little short *Catechisms* by Heart, although they do not understand them; for it is so much done. But to pretend, that they may *lawfully* stop there; or that they know *their Religion*, and can receive the *Sacraments* without a more extensive Knowledge of the Truths of Salvation, that is, of their Duty towards God, towards their Neighbour, and towards themselves, is a woful and deplorable Blindness. It is

ι νο ἐαοθ δ ζ-comόληρον, αδυτ ρ' α τ-ταοθ φέιν. Νι λύξα
ιη τιέσειλλιγε ειονά νο πέαρ, γυρ φέισιρι μέ λεινιθ νο
βεαένισεαρ με βαίννε, αδυτ ςο νι λάμασάνι βεαδ, βιαδ
βηρίσχναρ νο τίλεάδαδ, αδυτ μιοτ ριορ αδυτ ρυαρ; νό ζο
5 τ-τις λεο-ραν αδυτ με τιονγραντόιριθ οιλε λεαθρια νο
λειγεαδ αδυτ νο ζυιζην, αη ταν ιη εοι νόιθ αη αιβγήσιν
αινάιν. Νι έις με πασαοιριθ φοζλυμέτα φέιν, εαδον, με
λυκτ λειγην, αη Χριέ, να ή-Διτεαντα, νά να Σάριαμυιντε
νο ζυιζην, μυνα μίνιζέαρι όριθ νασ: Νι μό ιονά ψην ιη
ιο φέισιρι όριθ φούρι αηι λιε νο βυαίν αη να γάριαμυιντιθ,
μυνα μιαθαισ υλλημιζέε, μαρι ιη νυαλ, έυμ α η-γλασέα:
Νι φέισιρι όριθ δ θειε υλλημιζέε, μαρι ιη σοίρι, μυνα
ρεαρ όριθ φιευρ ε αη τ-υλλημιζαδ ιη μιαέταναδ: Νι
φέισιρι όριθ φιορ δ θειε ασα αηι αη υλλημιζαδ-ρο
15 μυνα μύντεαρι νασ, μαρι δ ολιζέαρι. Οηι, ιη “τρέ

Rom. 10. “έιγροεαέτ το ἐις αν σπειροεαόν” γιό ρυθάιτε πεαστόρα έ
17. “αγαρ τρε τηρέτηρ Chριοργ τίσεαρ έιγροεαέτ;” ιρ ἐ ρη
ηέ ράσ, γαρι ο θευλ πα π-αδαινεαό το ζειθτεαρι φιορ πα
πειχεαό ιρ ιπέριερέτε αγαρ ιρ ιπευντα, παίλε πε congnatό
20 ζηράρασ Τέ. Ήιμε ρο, το έαιτ αρι Slánuisjéσειρi φέιν,
απ τ-Δηρο-ήδαριτ Siołysiuσe, Δούραιρε αγαρ Εαρ्थορ αρι
π-αππανη, πόριάν διπηρηρε αγαρ ραοέαρι αρ πάνασ πα
π-Δηρθοο, αγαρ πα θιασό ρη, αρ δ-ευρ “fā'n νομαν,”
το ζηρεαπιέ θιού “πα h-υile Chineαθάρα το ζεαδαρ, πα
25 “π-θαιρρεαό π-αππιμ απ Αέαρι, αγαρ απ Mhic, αγαρ απ
S. Mat. “Sriοιριατο Παοιό;” αγαρ το “πάνασ θόισ γαέ uile πι
28. 19, 20. “παρι αιτιν ρε θίοβ-ραν το ξοιπένευρ.” Ηι μιαέταναέ παρι
ρο, απ ρηιοης, το έισ ζυμ céille, το πάνασ; πι φολάρι θόισ
θηιαέαρι Τέ το έλορ, αγαρ πα πειχε ίπο τ'φοξιλιμ, ποέ
30 α τα τ'φιαέαρι ορέα το ζηρειρεαπιμ αγαρ το ξοιπένευρ;
αγαρ φόρ πι φολάρι θόισ φοξιλιμ cionnaρ ιρ ούρι α
δ-ξοιπένευρ; γαη ρη, απωιλ παρι ζημένιαέαρ γηιομ γη
λαετεαπιυ, πι φέισιρ θόισ, τα πασ ξιγρε ιασ, φιορ πα
ρηιηπθιαδαρι, τα ιρ απ δ-Ερέ, πα πα γηιξτεαό ιομαναστα
35 πε π-θηιρρεαρι πα h-αιχεαπτα, α θειτ ασα: ιρ λιγδα ιονά

as unreasonable as to think, that Children, who live upon *milk only*, and *learn to stand*, or walk a *little*, can also digest *solid Food*, and *run about*; or that they and other Beginners can read and understand Books, when they know *only* the *Alphabet*. Scholars *themselves*, that is, Men of Literature, are not able to understand either the *Creed*, or *Commandments*, or *Sacraments*, unless they be expounded for them; neither can they reap any Benefit by the *Sacraments*, except they be *well disposed* to approach them: Nor can they be well disposed without knowing the *necessary Dispositions*: Nor can they ^{Rom. 10.} know these Dispositions unless they be *duly instructed*.^{17.} For, *Faith*, although a *Supernatural Virtue*, comes by *Hearing*, and *Hearing by the Word of Christ*; that is to say, the Knowledge of the Things to be believed and practised, with the Assistance of the Divine Grace, comes by the Ministry of Men; wherefore our *Saviour*, the *Eternal High Priest*, the *Pastor and Bishop of our Souls*, employed much Time and Labour to instruct his *Apostles*; and afterwards commanded them, in giving them their *Mission*, to *instruct all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*; and to ^{S. Mat.} *teach them to OBSERVE ALL THINGS WHATSOEVER he had commanded them*. People then, come to the Use of Reason, ought necessarily to be instructed; they must hear the Word of God, and learn what they are to believe and observe, and *even* learn how to observe it; otherwise, as daily Experience proves it, they cannot, were they *Philosophers*, know, as they ought, the *Mysteries* contained in the *Creed*; nor the various Ways of transgressing the *Commandments*; much less the Meaning, Force and Effect of the *Sacraments*; nor the Dispositions necessary for receiving them. Neither can they know the great Obligations, they contract in receiving them: Nor the Necessity,

ι ἥτιν ιη̄ πέρισση ύστοις βιοῖς αὶ θεῖται ασα, σπειροῦ ιη̄ σιαλλ, θη̄ισ, αγαρ τοιαύδε νο ηα γάριαμυιντιό; νο σπειρο ε αν τ-υλλήμαξαό ιη̄ μιαάταναό εύτι αη̄ γλαττά: Ήι μό ιονά 5 ιτιν ιη̄ πέρισση ύστοις βιοῖς αὶ θεῖται ασα, σπειρο ε αν τ-υλαλαό, νο γάλαθιορ ορτά πέιν, αη̄ ταν νο γλαττιορ να γάριαμυιντε; νά σπειρο ε μιαάταναρ, coη̄γιολλ αγαρ ταιριθε νο n-υμηναίγτε, μυνα μύμτεαρι ύστοις ιαν νο μαιέ, αη̄ σιλιγέ είγιν.

Conditions, and great Benefit of *Prayer*, except they be well instructed therein, one Way or other.

IV. Now, if this be the Case *even of Men of Wit and Learning*, surely the unlearned and *ignorant People* cannot know *these necessary Truths*, nor consequently *their Religion*, although they should *punctually* say, by Heart, the *Creed*, *Commandments*, *Sacraments*, &c. unless they be familiarly and frequently explained, and *even forced, as it were, into their Heads*. It is true, that this is no easy Task ; and that it requires much Labour and Patience ; but that is necessary ; a Soul is worth more than all that ; it cost the *Son of God* a great Deal more ; we are all *bought*, saith the *Apostle, with a great Price*. Yet this great Ransom, the ^{1 Cor.} *Death and Passion of JESUS CHRIST*, will be of no Use to such as know not their Religion, and remain in Ignorance : They will, although they approach the *Sacraments*, live and die in Sin : They will by their corrupt Life and Manners, dishonour and asperse the *Church of God* ; and do *her* more Harm, than the horrid Blasphemies, which *Jews, Turks, and other Unbelievers* vomit out daily against her ; there being Nothing more injurious to *Christ* and his *holy Spouse*, than the wicked and scandalous Behaviour of too many *Catholicks* ; whereof some, as it is too well known, are Drunkards or Tiplers : Some do curse and swear at Random : Some are openly lewd and shamelessly lascivious : Some Slanderers, great Lyars, and Sharpers : Many are proud, choleric, quarrelsom and revengeful to a *high Degree* : Some overreach their Neighbour, and take away his *Goods*, as often as they imagine, they can do it without worldly Inconvenience : And many, are openly tied to, and ^{6. 20.}

ι ὁρ ἀγιο, ἀδυτ ὑπάγεαται τῷ πίοναὶ πιεαῖς: εἰποτε ιτιομ-
πάτοτεα, μιο ἔρευδα, cealga: εἰποτε οὐιόθ υδιθρεα, φεα-
δα, θηύτηνεα, αινσίοξαλτα: εἰποτε οἰλε, νο πεαλλαρ ἀδυτ
ἡλαρ α γ-κομπρα coimminic ἀδυτ ὑεαριο, νο μαέαιο
5 γέ λεο ναν πιοσοῦδαρ αιρ α τ-γραοξαλ-ρο: ἀδυτ α τά αη
ιομαριατο οὐιόθ ceangðaite νο ρολλαρ νο νειτιθ γραοξαλτα,
ἀδυτ α γ μιοτ να η-σιαιο κομπραλα: πε Τηριαις ἀδυτ
ράδαναις.

v. Siúreasú do níos na Católiciúise loctaúas-ro uile, aipi nór

^{23.} Rom. 2. 10 ονα η-τινοις ἀγέασθ “παροιόφεαστι” αρ αν τοιχεασθ, αδυη τηέ
“θηιτεασθ αι τοιχισθ ταρικαιηισθ Θια,” αδυη αι εαδυηισθ.

Μαοισιόν, ουρί *clann* νο'ν εαγκυιρ φίλε ταν; Αγυιρ δο
ν-ταγδαιο, υαλι ρα *m-bliaðain*, υηριαιτν έιδιν, αγυιρ τειρ-
βεάναð αιτημιðε υαðča; Αέτ “nī ἐνδαιον αοι-τοιαð, ιρ-

20 ου ὄμινονταις ἀηδίζει τα πάθη, το ο-τυγανν απ εαζλινή
Χατοιλικε Μητρα αδυτη Ταινγεαν να Ριφινη, κεαν ρεασαιό
ύνιην; Σιντη ιη ρολλαρ δυηι αε é αινθριορ αδυτη ταιλιε εονέα
να cloimn ύμιοβλάραις ιη ciontaс μηιη απ νεαπέλιαδθασ
υαέθδαραέ-ρο θο ένηι να λειτ: αδυτη ηάέ ε α τεαζδατ-ταν
25 ιη αδύθδαι όο; οιη α τα γέ coimzlan coimneadηιοναс αδυτη
θο ρυαιρ μη é ο να Ταιημιχέεοιρ αδυτη α Cúmτουιχέεοιρ
Πεαπόνα 1ορα Εηιορο; αιναι θυρ ρολλαρ θο'ν θριοιης θο
ζιαεραρ α Ιάιη, θαη ρυατ ηό δηιάθη, α ζεαρ-λοιη, ρόρ ιη
αη mion-τραούθαιρο αηη η-σιαιο.

S. Math. 7. 6. “νί ποδόντα ς έαθαιρτ ς πιασιγής; αγαρ γαν ελούα
“υαιρλε ς τειλγιον α βριασόνιμε να μιο,” εαθόν, γαν να
γρειασμιντε ς έαθαιρτ ς’ η υρεατ νας αρι μάινεαδ,
35 μαρι ιρ νυαλ; νας β-ρυιλ φιοη-όνιοιξιοράς αγαρ υπένιμηςτε

run after the Things of this Life, as eagerly as *Mahometans* and *Heathens*.

v. Still, all these vicious *Catholicks* do, *Jew-like, boast of the Law, and by prevaricating the Law, dishonour God and his Church.* They boast of being *Children* of the true *Church*, and of making, once a Year, some *Submission* and *Shew* of *Repentance*; yet *bring forth* little or no worthy *Fruits* ^{Rom. 22. 23. S. Luc. 3. 8.} of *Penance*: On the contrary, they generally go on so, from Year to Year, adding Sin to Sin, Load to Load, falling and rising, as they pretend, without any visible Amendment of Life, until Death surprizes them; which gives some People Occasion to say, that the *Catholick Church, the Pillar and Ground of Truth*, gives us *Leave to commit Sin*; although it is manifest, that it is the Ignorance and Blindness *only* of some of her Licentious Children, that furnish a Handle to upbraid her with this *monstrous Impiety*; and not, at all, her *Doctrine*, which is always as pure and spotless as her Divine Founder, JESUS CHRIST, delivered it to her; as it shall clearly appear to such as will, without Prevention, take Pains to examine it, even in this little Work.

VI. And not to send them farther off, touching this Point: Her constant and invariable *Doctrine* is, never to give that, which is holy, to Dogs; nor to cast Pearls before Swine; that is, not to administer the Sacraments to such as are not duly instructed, penitent, and well prepared; not even Baptism it self, to such as have the ^{S. Mat. 7. 6.}

Use of Reason ; and touching whom she teacheth, that ^{Conc.}
 they are to be instructed and to believe, by the Assistance of ^{Trid. Ses.}
^{6. c. 6.} the Divine Grace, the Things, which God revealed and ^{Ses. 24. c.}
^{7, de Re-} promised ; and chiefly, that it is God, who by his ^{form.} Grace,

Justifieth the Sinner, by the Redemption, which is in CHRIST JESUS : That understanding themselves to be Sinners, they are to fear the Divine Justice ; to look towards the Mercy of God ; to hope and confide, that he will be merciful to them for Christ's Sake ; and to begin to love God, as the Fountain of all Justice.

Moreover they are to conceive a Hatred and Detestation of Sin, viz. To do that Penance, which is requisite to be done ^{Conc.}
 before Baptism. Lastly that, during the Time they design to ^{Trid. Ses.}
^{6. ib.} receive Baptism, they are to begin a new Life, and to keep the Commandments. After this Preparation, and ordinarily, ^{Ritual.} after a publick Renunciation of all the Pomps and Works of ^{Rom.}
 Satan, ensueth Righteousness it self, which is not only a Remission of Sins, but also the Sanctification and Renewing ^{Conc.}
^{Trid. ib.} of the inward Man, by a voluntary Receiving of the Grace and Gifts of the Holy Ghost. Thus far the Church, concerning the Baptism of Adults.

VII. As to those, who, after they have been once enlightened, ^{Heb. 6.} have also tasted the Heavenly Gift, and have been made ^{4, 5, 6.} Partakers of the Holy Ghost, and, yet, are fallen ; the Catholick Church teacheth that a great Deal more than the above mentioned necessary Preparation for Baptism, is required of them ; that their Penance ought to be very ^{Conc.} different from that of Baptism ; that they cannot at all be ^{Trid. Ses.}
^{6. c. 14.} re-established and renewed to the Life of Grace, without a ^{Ses. 14.} hearty Sorrow and Hatred of past Offences ; not even without ^{cc. 2, 3, 4.}

“**αισθίθ**; ή νά **ρόγ** **δαν** **τόμιάν** **υούσαιρ** **αζυρ** **υοιλέζι**; ή **δαν**
“**μήν** **νεαριτήδη** **αν** **ρεασασ** **υο** **γεαένασ** **ο** **την** **τυαρ**, **αιρ**
“**μ-βειτ** **ο'ρίρ-έεαριτ** **θέ** **υα** **ξηρεατυζασ** **ρο** **θίοθ**. **ηιμε**
“**την**, **ναέ** **δαν** **αόθδαρ** **υο** **ξοιριο** **να** **h-διτηρεασ** **ναομήτα**
5 “**θαιρρεασ** **αναριασ** **υο'ν** **αιτηιγέ**.” **ηι** **h-e** **ρο** **ρόγ** **αν**
τ-ιομλάν **υα** **η-ιαρηέδαρ** **αιρ** “**αν** **υριοιης** **α** **τα**, **ταρ** **έιρ**
“**δαν** **ξαθδαναρ** **εηίορ** **ιομρα**, **αζυρ** **δο** **η-θεάρηνασ** **ηιαδασ**-
“**θύιλ** **ιονη-ραν** **θίοθ**,” **coιποιομθιιούεασ** **την** **αζυρ** **τηιοιο**
α **η-αξδαι** **θέ** **τόιη** **να** **n-υιλ** **Chumāctas**: “**ηι** **θειοιη**
“**θόιθ** (**αρι** αν **εαζιυη**) **ταιχεαστηη** **ο'ράξδαι** **ανη** **αοιη-**
“**ρεασασ** **ταιρθέα**, **μυνα** **h-θοιληγήσιο**, **αν** **ταη** **η** **θειοιη**
“**leo**, **δαέ** **υιλ** **ρεασασ** **ταιρθέα** **η** **ρεαραс** **θόιθ**, **ταρ** **έιρ**
“**α** **γ-θογυαρ** **υο** **τηιοιηθιτυζασ**; **ρόγ** **να** **ρεασαινε** **υο**
“**μηννεαναρ** **με** **τηιυαιηεασ** **αζυρ** **μιανзу** **αθάηη**, **νοέ** **η**
15 “**υοιηηη**, **αιρ** **υαιηιθ**, **υο** **θοιτεαρ** **αν** **τ-αηαη**, **αζυρ** **η**
“**θαοζиу** **ιοηά** **να** **ρεасаио** **υο** **ηιчеда** **όρ** **άηио**;” **μυнa**
h-θοιллηгή **ιασ** (**αρι** αν **εαζиуη**) “**δο** **ροιллéи**, **αθнaияеа**
“**υο'ν** **υриеам** **le** **α** **n-υибдai** **εηіо**: **δaбdai**-**ηi** **αη**
“**Shiорla** **ηиаoи**: **зiо бe** **υa** **τaiтpи** **τiб** **α** **b-ρeасаi** **υo**
20 “**τaiтo** **τiaσ** **τaiтepeaс** **αca**; **αзuр** **зiо бe** **υa** **γ-ceanзoléda**
“**α** **b-ρeасаi** **υo**, **α** **τaiтo** **τiaσ** **ceanзaile**.” **ηi** **θliгtеa**
θόιth, **ρόг** **τaη** **έiр** **αn** **ρaоiηi** **υiη** **oipirеa**, **ioсiлlаi**
tead-**ηo** **υo** **θeunia**, **αзuр** **τaη** **έiр** **δaé** **coiηapta** **τiоi-**
a ietjiaea*en*, **η** **υiаlrrta** **δo** **ceiilhig** **oipie**, **υo** **θaiтbeána**,
25 “**αn** **abrolóti**, **αnη** **a** **h-ruil** **δo** **buпuöa** **αc** **h-рас-**
“**μaмuиte** **νa** **h-aiтhig**,” **ο'ράξdai**, **no** **δo** **n-зélli** **ιo**
δo **h-oipirioi**, “**αзuр** **δo** **n-αoηtui** **ο'oiηreadai** **αn**
“**leo** **γtнiоm** **αзuр** **νa** **h-aiтhig**, **εaöon**, **τiоrзdai**, **θeipic**,
“**μiηiаi**, **etc.** **noé** **υo** **ξhreatui** **έeаd** **θiоth**, **ηi** **h-e** **αtháin**
30 “**сum** **α** **n-υrioiсc** **leacta** **υo** **τiоi**, **αзuр** **α** **γ-сuр** **αiр** **αiр** **α**
“**γ-coiηneu** **αзuр** **αiр** **α** **n-aiηe** **ηiοr** **θeáppi**, **o** **τηn** **τuаr**, **α**
“**n-αxda** **αtthi** **υiη** **tuθa** **τi**; **αct** **ρόг** **сum** **υa** **coiηpe**
“**сum** **θoиt**, **υo** **θiоxda**; **αзuр** **δo** **θeipin**, **(θeip** **ρo** **αn**
“**εaзiуη**) **υo** **сiтeа** **νaé** **oipea** **υo** **сiηi** **θhreit** **θeapnu**,
35 “**θé**, **αn** **υriеam**, **υo** **сiηi** **θi**, **τiе** **aiηbfi**, **ηiοt** **θai** **θeapnu**,

great Pains and Lamentations ; nor without a firm Purpose of sinning no more, the Divine Justice requiring, it should be so. Hence Penance is, by the holy Fathers, deservedly called a painful Baptism. Neither is this all, that is required of such as are so ungrateful, after they have put on Christ, and were by Baptism, made a new Creature in him, as to offend the Divine Majesty : They cannot (continues the Church) obtain the Remission of any mortal Sin, without declaring, when they can, all the mortal Sins, which after a diligent Examination, they are conscious of; even the Sins of Thought and Desire, which do sometimes wound the Soul deeper, and are more dangerous than those that are openly committed ; without declaring all (the Church sayeth) plainly and modestly before those, to whom Christ said : Receive ye the holy Ghost : Whose Sins ye shall forgive, they are forgiven them ; and whose Sins ye shall retain they are retained. Nor are they even after this humbling and wholesom Confession, and after giving all the Marks of sincere Repentance, that Prudence can require, to receive Absolution, wherein the Force of the Sacrament of Penance, doth chiefly consist, until they humbly submit to, and accept the Satisfactory, or Penetential Works, as Fasting, Alms-deeds, Prayers, &c. which shall be enjoined them, in order not only to destroy their vicious Habits, and make them more cautious and vigilant, for the Future, against fatal Relapses ; but also in Punishment of past Transgressions. And indeed (the Church speaks) the Oeconomy or Order of the Divine Justice seems to require, that those, who have, out of Ignorance, sinned

Conc. Trid. ib. c. 5.
S. John. 20. 22, 23.
c. 3. & 8.

Conc. Trid. ib. c. 8.

[before

I “ νο ἔλασαό φασι ηα γένειται αιη απο τ-γένεση μην απ ορθοις
“ ούτο, νο θί κομνάνα γην αδυτή τεαμπολλ ηο ιοναρ κομναίσε
“ Όέ νο έριασιλιουκάδο, αδυτή ταργηνό νο εύρι δο θ-ριορ
“ θόιθ, αιη απ Σπιοριαρ Παοτή, ταρι είτι δυτή ρυαργζαλό ιαυ ο
5 “ θαρη-γηαάτη απ ρεασαίν αδυτή απ θιαθην, αδυτή δυτή
“ έλασαναρι τιοθλαίτε απ Σπιοριαρ Παοτή.”

VIII. Ας την τεαδυτήν να ή-εαδίστηρε Σατούλικε, αιρή να σοιμένιονόλ α σ-Τηρεντ; ην νο έδωδη να μιντηρε ά τα οιλβέιμεας άδυτη υποισέθευρας δή άιρισ; διηρή ταρή έιονη άν ιομλάιν νειορο, ομουιδέ-ηια ιασ-ρο νο έσηρη φασι θρειτεαδόπηνηρ αιτηρισέ

Conc.
Trid. ib.
c, 8,

*S. Car.
Bor. Act.
Part. 4.
Instruct.
Confess.
Decr. In-
noc. Pap.
XI. 2.
Mart.
1679.*

before Baptism, should be received into Favour otherwise than those who, being once delivered from the Bondage of Sin and the Devil, and endowed with the Gift of the Holy Ghost, had the Boldness to violate the Temple of God, and grieve the Holy Ghost.

VIII. Thus far the Doctrine of the *Catholick Church*, assembled in Council, at *Trent*; not in Regard of scandalous or openly wicked People, whom, besides all this, she orders to be put in *publick Penance*, at the Discretion of the *Ordinary*: Nor of obstinate Sinners, who, notwithstanding their repeated Promises of Restitution and Amendment of Life, do still persist in their sinful Practices and criminal Omissions of their Duty; for, all these she excludes from the Participation of the Sacraments, until they give effectual Proofs of the Sincerity of their Repentance and Change of Conduct: But in Respect even of all those, who pass, in the Eyes of the World, for honest Men; yet have, after coming to the Knowledge of Good and Evil, basely defiled that *interior Purity and Beauty* they had received by the *Grace of Baptism*. And, that this Part of her *Doctrine*, on the Knowledge and due Execution whereof, the Salvation of almost all Men doth depend, may be punctually observed, and well known of all; she, first, enjoins all Directors of Souls, to *impose Penances on their Penitents*, that shall be suitable to the Quality of their Crimes, and to their Ability or Strength, least that by conniving at Sin, and by over-indulging their Penitents, they may be made Partakers of the Sins of Others. Secondly, she requireth in thousand of Places, and particularly in that excellent large *Catechism* published by her Order, that the Things, therein contained, concerning the *Sacrament of Penance*, and the several Parts thereof, should be so taught, that the Faithful may not only understand them *PERFECTLY*, the End of *Penance*.

Catech. 1 “ h-αιτησέ, αγαρ πε γαέ πανν τι φα λειτ, νο μάνασθ αιρ
Conc. “ έορ, παέ h-e απάιν γο ο-τυιζρεαύ πα Ερίορουιζέτε ιαν γο
Trid. de “ ριονγμάλτα, αέτ φόρ έυμ γο η-γλαζφαιρίτ πάν τα ψήπιθ,
Pænit. “ μαίλλε πε γράραιβ Θέ, α γ-ευρ α η-γνίομ γο εράιθεαέ,
5 “ ριαξδ.”

IX. Δηοιγ ιρ θειώτιη, παέ γαθάιλ γο πέιξ έαρι αη b-ρεασαύ, πά
 πιγνεαέ έυμ α θευτα, αη τεαζαρη-ρο; ιρ λύζα ιονά
 γιν γο πόρι ιρ θεαρ ρεασαίρ ε; ο αιμηριζεαρ γέ πρέασθ αη
 ωιλ, εαθον, ρμαδιντιζέτε τοιλτεαναάα αγαρ πιανγαρα φέιν
 ιο αη ρεασαίρ; αγαρ ο ιρ ρολαραέ, γαρι αθ έ ιρ πέιτ θό,
 “ αη εροιδε νο ζιμέιλ-ζεαρηαύ ιρ αη Σριοραύ,” αγαρ
 αη ρυινε νο γλανασθ ταοθ α γνιξ; Πι, αην α b-ρυιλ γο
 γρηηριασθάα παομάσθ αη Ερίορουιζέ: ο τα γο γ-ευριεανη
 θ'υαλαά αιρ αη b-ρεασαέ, ταρι έιρ α έογναρι νο πιον-
15 έυαριτάξαύ γο θύεραέταέ, αγαρ ταρι έιρ πόριαιν γαοτάιρ
 αγαρ νοθροίη, α έιοντα γο λέιρι θ'αροάιλ γο φιμηνεαέ,
 πα γλάινεαπίλα αγαρ πα υαιζηιξέ ιαν, ρον θρειτεαθ πα
 ο-τυγ Ερίορο κύμαέτα ρεασαίξε νο πιατεαό, πο γαν α
 παιτεαό, α η-αινημ φέιν, αγαρ πε η'υρδαριάρ; α λέιζιον
20 έυμ πα γάριαμυιπτεαό, πο γαν α λέιζιον; αγαρ θρεατ-
 αιτηίξε νο έυηρ αιρ, νο πέιρι παρι ιρ θεαριτ, αγαρ νο πέιρι
 αερινη αη έιονταδιξ: ο τα γο γ-ευριεανη θ'φιαδάιβ αιρ
 αη αιτηιζεαέ αη θρειτεαθηρ αιτηιζέ, νο έυηριτεαρ αιρ,
 έυμ α πιέζηομ νο θίογδαιτ, αγαρ έυμ α γμαέταιξέ, πο α
25 λειξηρ; αγαρ έυμ γο ο-τιύθριαύ γε τοιτέα βυό h-ιομένθαιρ
 νο'ν αιτηιζέ υαθ, νο γλανασθ αιρ φέιν γο φονηηαρ, έυμ α
 έιοιηλιοντα γο φιμηνεαέ, φα ρέιν α θειτ θιβεαρτα ο πα
 γάριαμυιπτιθ, αγαρ φόρ ο φλαιτιορ Θέ: ο τα, φα θεοιύ,
 γο η-αιτηιζεαρι νο'ν οιρε γριοραδάλτα α υυαλζαρ νο
30 έόιηλιοναό γο βεαέτ, φα έάιν α θειτ ρανη-ράιρτεαέ αγαρ
 έιονταέ α γ-εοιρτιθ θυινε οιλε: Νειτέ γο λέιρι πας η-
 γλανασθη αον-γδάιλε εαζινηρ οιλε, πα b-ρυιλ ιρ αη Εόριορ,
 γαοτάιρ αιρι θιτ πα ο-τιμέιολ; πι h-e γιν απάιν, αέτ
 έάινηρ πα θειτ-ηι, αγ πάθ, γαρι ευηγ έμιασιρ, αγαρ
35 λειξε α γνεαέ αιρι γδοιηηρε αη τ-ροιηγέιλ ιαν. Αιρι αη

but also, by the Help of God, they may resolve in very Deed, to perform them devoutly and religiously.

IX. Now surely, this is not to connive at, nor encourage Sin ; much less to give *Leave to sin*, since it strikes at the *very Root*, thereof; at the *very deliberate Thought and Desire of Sinning*; and that it manifestly tends to the *Circumcision* ^{Rom. 2.} of the Heart in Spirit, to the purifying of the *inward Man*, ^{29. Ephes. 3.} wherein the Sanctity of a Christian doth chiefly consist; ^{16. &c.} Since it requires, that the Sinner, after a strict Examination, and after much Labour and Sorrow, should in the Bitterness of his Soul, sincerely confess all his Offences, be they never so foul, or never so secret, to the Judge established by Christ, to remit or retain Sins, in *his Name, and by his Authority*; to admit him to the *Sacraments*, or refuse him Admittance; and to inflict a Punishment upon him, according to Equity, and the Dispositions of the Offender: Since it obliges the Penitent to accept *freely*, and *sincerely* undergo the Penance enjoined him both for his Punishment and Correction or Cure; and to *bring forth Fruits, worthy of Penance*, under Pain of being excluded from the *Sacraments*, and from the *Kingdom of God* too : Since, lastly, the *Spiritual Director* is hereby ordered to be exact in the Discharge of his Duty, under Pain of being accessory to, and *guilty of the Sins of Another*; which no other Kind of *Church in Europe*, takes any Pains about; nay they all censure it as *too severe*, and an Encroachment upon *Gospel-Liberty*. It is then very uncharitable, and even very unfair to charge the *Church* with giving *Leave to offend God*, on Account of the Misbehaviour of some *Particulars*, who lie under great Hardships and Disadvantages, in Point of Education and seasonable Instruction; or may be of as perverse an Untowardness as a *Judas* among the twelve

ι αὐθαρ-το, ιη γιό πίοσάρταπναć, αδυρ τότ ιη γιο έιδεαρτ
α ćεηι α λειτ να h-θαζιαιρε, γο ρ-ταζαпп γι сеад νο ćаć
υλιζεаđ Өé νο ћириеаđ, բα ՞րօւսոմէաř եազան νο
սաօունիš ձիրիչ, α τա բաօ տօրին լեաէտրօմ αδυր πίօսոմ-
5 ցալի νο էաօն օրօր ացար տեազալց էլաչատսիլ; νο νո
շեιզεօնաđ ա նետ սօմնանտ, սրօւսունեաć, տար լսօսր ա
մեալց առ ոճ ակրօօ նես. Իη օւոմն ուծ լսչա իη
εսցօրիաչ է յոնա առ աւէիր նո, νο ներիուր ուշ-հրեւունեաć
ա ո-ալլօն νο Өհիա քեմ, բա շունդա ա քօսուլ էօչէ, ուօ
10 ուօ էսց յուօսալի ցո մենիս νο ուսոմնի Өé, ա անմ ուսոմնա
νο տայլսչաđ ացար νο չանեաđ.

X. Հիւեաđ, ու h-1 առ տիօւլս-րո, ա նեալչաř ուն թազլսիր,
իη տօ չուլլեար օրիւէ; աշտ գուլլեատսուն ու նեաչա
յիօլլսուն ունունուն ու քօնն տիօսնչեսւլսիչ, ացար առ
15 տօւյունալց ու չսուրո ցո լաւեատսիլ, տրէ ու մ-նեաչա
օւնեամիչ, ալի լեաւունչաđ առ հրեւուն իւլունիչ. Ացար ու
h-e առ դրսալլեաđ լոմուտ-րա ու մ-նեար առ տ-ասո-ուս
առնան, բարայ ցո տորոնո օ եարնսուն տեազալց ացար
նեաչօրօր առ աօր ու h-նից: Գուլլեար ու միլտէ, ուծ
20 մեախուն ճաճ նետ լուտաć, բա նետ առ աւնեխուր ա ո-
նսալցալց, տրէ ու ց-սուր քեմ: իη լունիս ու նետ սաօուն
օչա, սար տօ սացար յուն աօր ա ն-բիչէու ելիածան յոնա
30 ուն շունդ սաօուն ցո հ-յուլնան ու տօւն յու, յաւէտ ցո
սոմնան, օն ց-սես ամ ար էօխուչեածար ույօսչեաուն ա
25 ո-շեւունա ալի նորրած յսար, ա տորն ու քեածարուն
թունչէ ունունսուր, տնուտ, սրնուր, սիօչալտսուր, եաօր, լելց, etc.
etc. ացար սունսուն յոնա ու-եալնսուն օրօր ացար արու
էլաչատսիլ, ^(a) ցո ն-բսածալչեան եճ առարսուն ալի յունեալ

^a Job. 15. 18ո, ա ո-սիօչալտար ա միչունուն: “^(b) ա տար սեսսրած ացար
^{32, 33.} 30 “ յուսաւուն օրուն քաւու, վասուն չսու օւլս օ աօր ու
Prov. 10. 25, 27. “ հ-նից; ” ացար ու յունած ցո ու-տեւրեան ալի առ ց-վասուն ա
Eccle. 7. 18. v. 8. սիօչունսուն-րա, ու նետ ալի ու նորրունչաđ ացար ալի ու
^{c. 13. v.} Ելիունչաđ լե տուլ օ ջարաւաչ առ տիօչյոմքա, առ տ-աօր-օչ
^{b Gen. 8.} 22. 35 ա մ-նեաչա ա մ-նեալչարուէ, յուլ բոր ու յարսուն ա ց-սուն
անիուր, նալիր-սունտրում ու շեւլուն ա ո-սուսուն ա ց-սուն

Apostles. It is, indeed, as unjust a Reproach as that made by *Unbelievers of old*, to *God himself*, on Account of the *Is. 52. 5.* Prevarications of his *chosen People*, who often gave Occasion *Ezech. 36. 20,* to the *Gentils* to prophane and *blaspheme* his *Holy Name.* *21, 22, 23.*

x. But this Aspersion cast upon the Church, is not what *Rom. 2.* she most bewails; no, it is the Loss of the Salvation of so ^{24.} many degenerate Children; and the Obstacle they daily put, by their scandalous Lives, to the Propagation of the *Orthodox Faith.* Neither is this bare-faced Corruption of Manners, the only Evil that springs principally from the Want of Instruction, and a virtuous Education during Youth: Millions, who pass not, in the Eyes of the World for wicked Livers, are lost through a criminal Ignorance of their Duty: Young People, whereof more die before the Age of twenty, than of all Mankind after, are very often deeply engaged, since first the in-bred Corruption of Nature began to spring out, in many secret Sins of Malice, Envy, Impurity, Revenge, Vanity, Sloth, &c. and remain therein, for Want of seasonable Instruction and Care, until an * untimely Death snatches them away, in Punish- ^{*Job. 15.} ment of their Transgressions: ^{32.} *The Sense and Thought of Prov. 10.* *Man's Heart are prone to Evil from their Youth;* and this ^{27.} *Eccl. 7.* sad Proneness to Sin, encouraged and excited by the ^{18. v. 8.} Torrent of bad Example, seldom or never fails to cast ^{c. 13. v.} ^{*Gen. 8.} slippery and unthinking Youth head-long into great ^{21.} Disorders, even before the Age of twenty, when this Bosom Enemy is not diligently watched and restrained by early Instruction and Correction. Or if such as are

1 ήλιασθαι, αν ταν πας ὅ-φαιρίτεαρι γο ούτηαστας, αδυρ πας
2 γ-σοιργάτεαρι γο μος α πάτηιο όπιρε-η, πε τεαδαριδ αδυρ
3 γηατέυταζαν οιηεαπηνας. Νό τα τεαδημανν ρο'ν όυτο τοιού
4 φάξται, βεαδηνας γο λέιη, αιρι λάιη πα πάτηαν μιλτιάτε-η
5 γο πιπασθ λεο, φιτέα βηιασθαι το γάριπασθ, τορηιγιο γο
6 κοιτάσιον απη γηη, αιρι θειτ σηεαραλτα γο λέιη πε γνοτηιγιτη
7 πα βεατα βοιτέ-η, αδυρ αιρι θειτ σά λιονασ φέιη πε
8 γασθηνόραιθ απ τ-γασθην-ρε: Ήι ειτέ λεο, τηε υαθαι, απ
9 τεαδηριδ Κριογρουιγε τ' φοξιλιμ, τισθ συρι αβ ε ιρ υυαλγαρ
10 ρο'ν υιλε πεας τα π'υηεαρθηιό, θηιό συρι πήσ πο άρι-
11 φλαιτ ε: Ήι μό φόρ α τάιο α γ-εηιατ, γοσαρ πο θηιαν αρ
12 γεαηηηοηη πο κοηηιασθ φανα φοξιλιμτα, πα τεαδημανν ροιιθ
13 α φαηηιιλ τ' ειηγεαέτ, γο ροιοξθαιλ θεαδηοιοη αδυρ βηιη
14 τ' φάξται α πιασθ αιρι πειτιη θηιαξθ, πο γριοηιαράλτα: calcuio
15 απη γηη θηιοιεέλεαστασιθ γο έυγασθαι ceana σόιιθ φέιη;
αδυρ γηηιγιο γο κοιτάσιον πας ηι, γο γάριπιγεαρ α π-αη-
16 πηιανα αηειηπαστας, πο πηευηιηγεαρ α παοιη φασθαλτα;
αιρι έοη, γο η-τειγιο πα θηοένόρα-ρο α ά-ρηειηη κοηηοηη
17 γηη ιη αη αηαη, συρι λε φάρηδασθαι, λε κοηηιας, αδυρ λε
20 πίοηθηιιιθ φολλαρας ξηιάρ Θέ αηηιηη, ιη φέιηηη θηιαη
πο θηιειτ οηιέα: Ηειτε τ' φηιοηη γο λέιη αη ηαοηη οηηθειηη
21 Αιηηητηη ιοηη α έολαιηη φέιη, αηηιιλ παι φοιηηηγεαρ γε
22 οή άηηη ηο'ν θόηηη, α λεαθαι πα π-αηηάλας; αδυρ ηι
23 ή-εασηιιη λιη α πάσ “γο ά-φαιριο θηιοιεηηιαητα ο αητοιη,
24 “αδυρ γο ά-φαιραηη cleaστασ ο πα θηιοιεηηιαηαιθ, αη
25 “ταη πας γ-εηιητεαρι γηηιηη λεο, αδυρ πιασταηη ο'η
“γ-εηεαστασ πας γ-κοηγάτεαρι.”

XI. So μαρί ηνο να τηνι παιήσε γεων-φάλτανασά-ρο αν
αντα, εαθόν, αν σολανν, αν γαοζάλ, αγυρ αν τιαθάλ,
30 σοιμέανγαλ, μαρι τέαριτά, αγυρ σονιαστείσε πε έπιλε,
έυμ να η-όδ, αγυρ αν σινεαστείσε πο λιομλάν νο θίτ-
θεανηυζάστε α-μ-βοριαστείσε πο λιομλάν νο λιομλάν νο θίτ-
τιονδάιτερι μιη να τηνι παιήσε γεων-φάλτανασά-ρο αν έπιλε
μό νο'ν δορ-όδ, να μιαέται έυμ α η-διηλειρ: So μαρι έπιλεισιο
35 Θια, αν ταν θυστείσε πο λιομλάν νο θίτ-θεανηυζάστε α-μ-βοριαστείσε
So μαρι α τάριο αι διηθέιοι, πο α η-θεαμιστείσε πο λιομλάν νο θίτ-

almost left a Prey to this in-born and most dangerous Foe, happen to outlive that Number of Years, they then, commonly, begin to be taken up wholly with the Affairs of this miserable Life, and to be filled with the Maxims or Customs of the World: They proudly scorn to be *catechized*, although it is the Duty of every one, that stands in Need of it, were he a King or Prince: Neither are they in a Disposition to profit of Sermons, or long and learned Discourses, if they chance to assist at any such, for Want of good Principles, and of ever having had a Taste for pious or spiritual Things: They harden in the evil Habits, they have already contracted, and generally stop not at any Thing, that will gratify their Predominant Passions, or advance their worldly Interest: So that these vicious Customs take such a deep Root in the Soul, that it is with incredibile Pains and Combats, and by a manifest Miracle of the Divine Grace, they can be rooted out: Such is the great Force of bad Habits, contracted in Youth, and encreased with Age. All which the great S. *Augustin* experienced in his own Person, as he openly declares to the World, in his Book of Confessions; and is not afraid to say, that *from a depraved Will proceed evil Desires*; Lib. 8. Conf. c. 5. *when evil Desires are indulged, they become a Custom; and a Custom, not resisted, becomes a Necessity.*

XI. Thus the three *inveterate Enemies* of the Soul, the *Flesh*, the *World*, and the *Devil*, do combine, as it were, and conspire to the Destruction of young People, and of all Mankind in the Bloom or Flower of their Age. Thus the greatest Part of Youth, hurryed along to Destruction by these three implacable Enemies, abandon God, when they should begin to serve him; and either are ignorant of, or

ι πα η-γεαλλαπτυν, νο ἐνδανδη ὥρ ἀιρην υαέα, αη ταη νο
ζίλασανδη ხაιροεαό; αζυρ να τ-τιοόλαισεαόν δοιμεαρδα,
νο բարιανδη ο տաւեալ սօօօմլիցէն աη Հօմթե: ոօշ
ιη սլուօտ հօւտկոն, բա ար հօլη νο ցա՛ Ծրօդուցէ տաւէ
5 ներպեաό ամա՞ աղրա նրա նրաձլան-բ-հ-լելյեմայ, աη բայօ:

Jer. 9. 1. “սէ ոօշ սլցեաό տօ ծեռո, ազυր ոօշ ն-բան տօսր տօօր
“ιոն տօ յնին, հօլ ցո η-ցուլքոն νօ լօ ազυր տ'օնթէ
“բա նիշեառոն էլասոն տօ տաւտիր.” Օլի իη տար տօ
τրամաննէշէար ազυր եարմուլտեար լի հ-առնիօր ազυր լի
տօ քեածաօ աη հուր իη ուումկուցէ տ'ար η-աօրի, ազυր աη
յօնն իη ձիլ տ'եացլսր Ծէ, տրեար տրէ բալլիչէ, ոօ առ-

նիօր ազυր ուամկիան աη ձէօր ազυր ոօ մաէալ, ոօշ νօ
ներ ցո սօւտկոն տ'ա η-ալր աման, ա ց-ըլան νօ էանալր
բար ա մ-եաօր, ա մ-եար-էնօր ազυր ա η-ցլան ուումկուցէ
15 տուչէ: տրեար տրէ եարբսոն ուաճուուցէաօ բօջլսմա, ոօ
ուաճօնօւուաօ օլե ուա՛ չուսուչէ, ա η-ալր ազυր ա
բաօէար νօ հօւտեաօ ցո տեար-էնյան լի հ-եօնսր ոօ եաէա
յուրսուօն νօ էանալր ու'ն աօր-օց: տրեար տրէ հօնտա ոօ
լեռնան բէն; օլի ու տօր ա մ-եասս ալի օւուար, ազυր բօ՛

20 ի տուն νօ էեւէտ սաօ, աη մէտ ի բէուուր լեօ, հսմ լառ
բէն νօ միլլեաօ ցո նրան է: տրեար բօ՛ տրէ սլուարբար
լեռնան η-ուաճն, ալ ալ նբէուուր ա ո-տեազալ ազυր ա
ց-սեարաօ հսմ սաոն-օնէրաէտ, հօննան ազυր նիօ տոնմնուտե,
ազυր ա ց-ըլստ նեալր տ'բաջալ ալի ուումկուցէ: օլի, տար

Prov. 22. 6. 25 ներ աη Տրիորած Ածօն, “Ան լեռնան տանալրէար բար սոն
բա մ-եալան սոն ալ հօլի նօ յնին, աη տառ բէն նիօ
ձիլսուն, ու սուումկու լէ ար.” Ներ տար աη ց-սեսոն սո
6. 18. տոնա օլե: “Ա մի, ցլան տեազալ ո տ'օնչէ, ազυր νօ¹
“չեանձալ եացոն ցո սուումկու νօ բաօջսուլ.”

XII. 30 Ի ե տօր-չուտասս ու ո-տեազալ Ծրօդուցէ լեւէառածա
νօ բարանդի սամա՞ նրան էր բաօէրածա, բօջլսմէ օլոս
Տան-Բլուուրալ ա Լոն, տուլլեաօ ալի հօստ նեածան օ
յօն; ազυր ցեւի-նրեանսէած ու տօր-օլ բար օ առնիօր,
տրեար տրէ եարբսոն լեռնան օւուր; տարասոն լի տառ տօր
35 սուումնէած էւցոն νօ էանալր լի հ-աօր-օց լեռտիոտած ու

ungratefully forgot the solemn Promise, they made him at the Font of Baptism ; and the inestimable Favours, they have received from his infinite Goodness ; which is such a *publick Calamity* as ought to move every *good Christian* to utter these Expressions of the Prophet *Jeremy* : *Oh, that Jer. 9. 1.*
my Head were full of Water, and mine Eyes had a Fountain of Tears, that I might weep Day and Night, for the Desolation of the Children of my People. For, thus, the most innocent Age of Life, the fairest Portion of God's Church, is corrupted and dishonoured by Ignorance and Sin, partly through either the Negligence, or Ignorance and Impiety of Parents, who commonly bestow all their Care in educating their Children in Vanity, and in the Love of earthly Goods: Partly for Want of virtuous and well-instructed School-Masters or Catechists, who would zealously employ their Time and Labour in making Youth understand the Science of Salvation: Partly through the Fault of Children themselves, who little care for Instruction, and often shun it, all they can, to their own eternal Ruin : And partly also for Want of little pious Books, whereby they may be instructed, and formed to Devotion as soon as they are teachable and capable of receiving pious Impressions; for as the Holy Ghost saith, *A Child trained up in the Way he should Prov. 22. go, shall not, even when he is old, depart from it.* He saith⁶ also in another Place : *Son, receive Instructions from your Ecc. 8. Youth, and you shall find Wisdom to the End of your Life.*

XII. It is the great Scarcity of those large *Irish Catechisms*, published upwards of an hundred Years ago, by the laborious and learned *Franciscans of Lovain*; and the Consideration of those great Evils, which arise from Ignorance, partly for Want of instructive Books ; together with a great Desire of contributing to the Instruction of

ι. Η-ΕΙΡΙΟΝΝ ΤΟ ΤΕΑΓΑΡΓ, ΤΟ ΣΥΓΜΙΣ ΑΝ ΤΕΑΓΑΡΓ ΚΡΙΟΡΟΥΙΖΕΡΙ, ΉΔΡΙ Η-ΤΙΑΔΙΩΝ; ΆΝΝ ΔΗΜΙΖΕΔΕΑΡΙ ΉΔΑΙΤΕΑΝΤΑ, ΉΔΑΓΡΙΑΜΑΝΤΕ, ΑΝ ΣΥΓΝΑΙΣ, ΕΤC., ΝΙΟΓ ΡΟΙΡΛΕΙΣΝ ΙΩΝΑ ΆΝΝ ΔΟΙΝ-ΤΕΑΓΑΡΓ ΚΡΙΟΡΟΥΙΖΕ ΔΑΟΙΘΕΙΣΖΕ, ΉΔΑ ΒΡΕΙΟΙΡΙ ΉΔΑΙΡΙΛ, ΣΔΑΡΙ ΣΥΓΡΕΑΔΩ Δ Γ-ΚΛΟΩ ΔΟ ΝΙΣΖ ΡΟ: ΔΣΥΡ ΤΡΕ ΑΡ ΦΕΙΟΙΡΙ ΤΟ ΤΟΙΝΙΒ ΌΔΑ, ΔΣΥΡ ΛΠΡΙΖΕ ΡΕΙΝ, ΡΟΣΛΙΜ Δ Μ-ΒΕΔΑΔ, ΜΑΙΛΛ
1. S. Pet.
3. 15.

με ΓΙΑΓΡΑΙΒ ΌΕ, ΤΟ ΔΑΙΤΕΔΩ ΔΟ ΚΡΙΟΡΟΔΑΠΙΙΛ, ΔΣΥΡ Α ΒΕΙΤ ΉΛΛΑΜ ΤΟ ΞΝΑΔ ΜΕ ΓΑΡΑΜ ΕΙΓΙΝ ΤΟ ΤΑΪΔΛΑΙΤ ΤΟ ΔΑΔ ΑΝΝ, ΤΟ ΡΙΡΕΑΡ ΟΡΤΑ ΔΩΔΑΡΙ ΉΔΑ ΣΥΓΝΙΖΙΝΕ Δ ΤΑ ΔΑΔ.

XIII. 10 ΤΟ ΡΙΝΝΕΑΔΩ ΤΙΣΕΙΟΛΛ ΔΙΡΙ ΡΟΚΛΑΙΒ ΣΟΙΤΙΩΤΕΔΑΔΑ ΤΟ ΡΕΑΔΗΝΔΑΔ, ΛΕΔΗ-ΔΑΜΙΣ ΔΑΤΔΙΝ ΤΟΝ ΕΙΡΙ ΤΙΟΒ ΤΟ ΤΑΣ ΔΑΝ ΣΡΕΙΟΕΔΑΜ Δ ΡΟΕΔΑΔ, ΔΣΥΡ ΤΟ ΤΙΓΛΙΖΕΔΑΔ ΘΟ. ΙΓ Ι ΑΝ ΣΔΑΙΟΙΘΕΙΣ ΙΓ ΡΟΤΣΙΓΡΙΖΕ, ΔΣΥΡ ΙΓ ΣΟΙΤΕΙΝΝ ΤΟ ΣΥΓΡΕΑΔΩ ΡΙΟΓ ΆΝΝ, ΔΣ
S. Aug. in Ps. 138.

15 Ν-ΕΟΙΖΔΑΔ Ζ'ΦΙΛΑΝΓ, ΤΑΡΙ Δ ΒΕΙΤ ΣΟΡΙΔΑ ΔΙΡΙ ΕΔΑΔ. ΤΑΣΔΑΔ ΡΟΓ ΔΙΡΙ ΛΕ ΣΟΡΙ-ΡΟΚΑΙΛ, ΝΑΔ Ζ-ΦΙΛ ΣΟΙΤΕΙΟΝΝ Δ Μ-ΒΕΔΑΖΑΝ ΤΟ ΠΙΝΟΝ-ΡΙΑΝΝΑΙΒ ΤΟΝ ΡΙΟΖΔΑΔ, ΤΟ ΠΙΝΙΟΥΖΔΑΔ: ΔΖ ΡΟ Δ Γ-ΚΟΜΑΡΤΔ, (1) ΕΤC. ΝΟΣ ΤΟ ΖΕΙΒΤΕΔΡΙ ΡΟΙΜ ΉΔΑ ΡΟΚΑΙΛ, ΤΟ ΠΙΝΙΖΕΔΡΙ ΙΑΔ, Δ Ν-ΣΕΙΡΕΑΔΩ ΉΔΑ Ν-ΟΥΙΛΛΕΟΣ. ΤΟ ΤΑΟΒ ΉΔΑ ΣΟΝΔ ΘΕ, Δ ΤΑ Μ-ΒΕΔΑΡΙΛ, ΙΓ ΔΙΡΙ ΔΤΡΙΜΑΙΝΕΔΩ ΤΟ ΤΑΡΡΙΑΙΝΤΕΔΑΔ Ι ΓΟ ΡΙΟ ΉΔΑΔΤ ΑΓ ΑΝ Ν-ΣΔΑΙΟΙΘΕΙΣ, ΤΑΡΙ ΖΕΑΛ ΔΙΡΙ ΑΝ ΣΡΕΑΔ ΤΟ ΛΑΒΗΡΑΓ ΉΔΑΡΙΛ ΔΑΤΔΙΝ. ΤΟ ΜΕΑΓΑΔ ΗΔΑΔ ΑΓ ΉΔΑΖ ΉΔΑ Η-ΔΙΤΕ ΤΟΝ ΣΖΙΛΙΒΙΝ ΌΗΙΔΔΑ, ΕΤC., ΑΓ ΑΓ ΣΙΟΜΡΙΖΕΔΑΔ ΑΝ ΤΕΑΓΑΡΓ-ΡΟ, ΤΟ ΕΙΡΙ ΡΙΟΓ ΆΝΝ ΔΟΙΝ-ΤΕΑΝΓΑΙΩ, ΤΟ ΖΗΙΔ
20 25 ΔΟ Γ-ΚΟΙΜΗΓΡΙΕΔΑΓΙΑΙΟ ΡΙΟΓΛΙΖΕ ΔΣΥΡ ΡΙΕΑΔΑΙΤΔ ΑΝ ΤΑ ΔΕΑΙΓΔΑ ΔΟ ΣΟΙΤΕΙΟΜ ΡΕ ΣΕΙΛΕ: ΙΓ ΛΕΟΓΙ ΤΑΡΙ ΛΕΙΤ-ΖΕΑΛ ΔΙΡΙ ΡΟΝ ΙΟΣΤ ΉΔΑ Σ-ΤΕΑΝΓΔΑΔ ΔΣΥΡ ΑΓ ΕΛΟΔΑ, ΙΜΕΔΑΔΤ ΑΝ ΣΙΟΜΡΙΖΕΔΟΡΙΑ ΑΓ Α Η-ΤΙΡ ΘΥΕΔΔΑΙΡ, ΤΑΙΛΛΕΔΑΔ ΡΕ ΉΔΙΑΔΩΝ ΔΙΡΙ ΤΗΙΟΔΑΔ Ο ΡΟΙΝ, ΔΣΥΡ Συθ-ΔΙΝΗΡΙΟΓ ΑΓ ΕΛΟΔΑΔΑΔΟΡΙΑ ΗΔΙ
30 35 ΤΗΙΣ ΔΑΝ ΡΟΚΑΙΛ ΔΑΤΔΙΝ ΤΟ ΤΕΑΔΤΑΡΙ ΤΟΝ ΤΑ ΔΕΑΝΓΑΙΩ. Ο ΙΓ ΙΩΝΔΑΝ ΡΕΙΜ ΤΟ ΕΔΑΓΑΙ ΤΟΝ ΤΕΑΓΑΡΓ-ΡΟ ΔΣΥΡ ΤΟ Η-ΤΕΑΓΑΡΓ ΚΡΙΟΡΟΥΙΖΕ ΧΟΜΔΑΙΙΛ Η-ΤΡΕΝΤ; ΔΣΥΡ ΟΓ ΑΓ ΑΝ ΣΖΙΛΙΒΙΝ ΌΗΙΔΔΑ, ΑΓ ΛΕΑΒΗΡΑΙΒ ΉΔΑ Ν-ΔΙΤΡΙΕΔΑΔ ΠΔΑΟΤΔΑ, ΔΣΥΡ ΑΓ ΡΑΝΔΑΓΡΑΝΔΙΒ ΉΔΑ Η-ΕΔΖΛΙΡΕ ΤΟ ΣΡΙΝΝΗΖΕΔΑΔ Α ΖΕΝΥΔΑΡ, ΝΙ ΣΟΙΡ
40 Δ ΜΕΑΓ, ΔΣΥΡ ΡΕ ΣΥΝΙΝ ΔΙΝΝΕΙΡΕΔ, ΔΔΤ ΡΕ ΌΙΔ ΡΕΙΝ, ΔΣΥΡ ΡΕ ΉΔΑ Η-ΡΕΑΙΒΦΟΣΔΑΝΤΣΙΒ ΤΟΣΔΑ ΔΟ Η-ΟΙΒΗΡΙΖΕΔΑΔ Ε.

the poor *Irish Youth*; that gave Birth to the following *Irish Catechism*: Wherein the Commandments, Sacra-
ments, Prayers, &c. are treated more at Large than in any
Irish, or perhaps, *English Catechism*, that hitherto appeared
in Print: And whereby young People, and even those of
riper Years may learn, through the Grace of God, to live
Christian-like; and be always ready to give some Satisfaction ^{1 S. Pet.} to every one, that asketh them a Reason of that Hope, which is ^{3. 15.} in them.

XIII. Endeavours were made to avoid foreign Expressions, save only such, as Religion had introduced, and are con-
secrated to it. The plainest and most obvious *Irish* is used therein, preferring, after the Example of S. Augustin, ^{In Ps.} rather to be censured by Grammarians than misunderstood of ^{138.} the People. Care also was taken to explain certain Words, which are not used in some Cantons of the Kingdom; and are marked thus (1), &c. And the Words that explain them, are set down at the Bottom of the Pages, with the like Mark. As to the *English Part* thereof, it was trans-
lated, upon a second Thought, perhaps too litterally, from the *Irish*, in Favour of those, who speak only English. It was thought needless to point out, but in one Language, the Places of Scripture &c. from which this Doctrine is drawn; since the Questions and Answers of both Lan-
guages do exactly correspond. An Absence of upwards of 31. Years from one's native Country, and the profound ignorance of the Printer, who understood not one Word of either Language, will be a sufficient Apology, for the Faults of both the Languages, and the Press. As the Method or Order of the Work, is the same with that of the *Catechism* of the Council of *Trent*, and the Matter thereof is chiefly taken out of the *sacred Scripture*, the Writings of the *holy Fathers*, and Decisions of the *Church*, it ought not to be considered as the Work of a miserable Man, but of *God himself*, and his chosen Servants.

XIV. I Λαμπταρι τον οὐτεριαστας την απέκουντε αἱρετας από τὸν πατέρα την οὐτεριαστην, γυναικας την οὐτεριαστην, εαστον, φιλιππον, ιωφερ βεργιον, Τιζερινα Μανεριν θερησιν αγαρ τον οὐτεριαστην οἰλε, Κινητε θ' Ορον Κιοζα Ναοιν Μισιλ, 5 etc. την αἱρετην Κλαννα Σαοιαστην με την πανα, αγαρ ο θ-φυδηραστην τον μινις τομάρον τοιοῦ σομπαρτετην κεανα: Αγαρ γαν α σονγναστην την ζινερφαστην πιον-γασταρ-ρο σοιστην ειμι από την πολινη. Α τα πινιντην αγαρ από θ-φεαρι τοιολυμα, τον ο-ταιριθεανησιαστην από πινιτην πιρτην τό ρειν: Ότα 10 έτασθ-ραν τη, την θευνα παιλινη, αἱρετην την αρισταστην τον Ιαετεαστην ειμι τη να θ-βλαιτιον, αγαρ γηριν τον θ-οιρίρεαλ αἱρετην Θηια, Δέταιρη την θηιλε ζηρόσαρη, γαν α δινηειρ τέιν το ειρι τοιητην γαἱρ την θλαιτην Ριζη την πέιλε; πο το έοργ αἱρετην από θ-φοιριθεαναλ πεαστα-ρο την τοιτα, ιφ θυαλ το, το 15 έταθαιρητ παστην απηνηνησιαστην ειδιέ: τον παστην τοι την αἱρετην ζηριαστην, αγαρ την αἱρετην θ-φυδηραστην την ζηριαστην, θηιατηρα από λεαθαιρ-ρε, εαστον, α τεαδηρτ την θαστην τέιν, το θεοισταστην με τη Σπιριταν Ναοιν, αγαρ το έταθαιρητ αἱρετην από πιονην ταδ' ηι θεαλθαστην ει, αυτησιλ αἱρετην την λειζεαστην, πο αἱρετην πα 20 έτορ την θοιθ, το θ-ρυιλ γε θ-υαλαστην πιρδασιτε οιτα, ειριον το μιαρι; αγαρ α θειτην θηιρ την αἱρετην εισηστην α παντα α παστην-ζηντην, αγαρ από τ-αστην-άσθαιρ τάληι ζηριαστην ειασ; το πάσι άιλη μητη τη Σπιριταν Ναοιν λαθαιρητ με τη θ-εριοιστην, ιφ από θ-ευευνα α λειζηριν, πο α θ-έλοιηριν 25 πα θηιατηρα-ρο; αγαρ α η-ζηναστην με τη θηλάραιθ ειμι από εόληρ πεαστα, το ζεαθαιρην απηνη, πο ειρι α η-ζηνοιν: το S. Math. 18. 2, 3, 5, 6. vv. η-θεονηιστην αἱρετην Σλάνηιστεοιρη ιορα Σηιοτην από τεαρ-ζηλαστην πορη, το έταηθειν με τέιν τον έτασθ ηλιαντε θιοηηιαστην πα 19. c. 13, 14, 15. vv. η-θαοιηνεαστην θησα, θ' άισθεοισταστην α θ-εριοιστην πα η-θηιλε, S. Marc. 30 θαδ' ηι θυαλθαστην α θ-θεαδηρτ αγαρ α πιαστην θαστην: αγαρ γαν 10. 13, 14, &c. λειζεαν πα θ-απηνην, θ' θυδηρασιλ με πα θηιλ ηόρι-λιαστην τέιν, το έταιλλεαστην, πα α θηιλαστην θοιθ “γηύθαλ, παρη γηύθλαρη “πα πάρανηιστην α π-θαορ α η-αισηνη, αγαρ θ-θηιλ α θ-θηιγρε “αἱρετην πα θαλλαστην με ποιεασηρ, αἱρετην πα π-θειτην γηδηρη θεατην Θηι, το θηιγρη απηθηρη α τα ιονητα, τηιε θαλλη “ηασθαρης α θ-εριοιστην.”—Ephes. 4. 17, 18.

XIV. Such as will reap any Advantage from it, are earnestly beseeched to pray for a very worthy Gentleman, *PHILIP-JOSEPH PERROT*, Lord of the Mannor of *BARMON*, and other Territories, Knight of the *Royal Order of S. Michael &c.* who, of a long Time, is well affected to the *Irish Nation*; and has often given Proofs of his Affection to several of them: And without whose Concurrence, this little Work would never come to Light. It is hoped, they will also grant the like Favour to the *Compiler*, who, on his Part, will not fail lifting up his Heart daily to Heaven, humbly beseeching God, the *Father of Mercies*, that his own Unworthiness may not stop the Effects of the *Divine Bounty*, nor hinder these heavenly Instructions from producing in Souls the Fruit, they ought to bring forth: That our merciful Maker and Redeemer may animate the Words of this Book, viz. His own Divine Instructions, with his holy Spirit; and cause them for whom it is made, to acknowledge in reading or hearing it, the strict Obligations they have to serve him, and to be persuaded, that the Affair of their Salvation, is their only Affair, and the sole End of their Creation: That the *Holy Ghost* may speak to their Hearts, at the same Time, that these Words inform their Eyes or Ears; and move them with his Grace to receive and practice the Precepts they shall find here for their Salvation: That our *Divine Saviour* may make that great Zeal, which he was ^{S. Mat.} _{18. 2, 3,}
_{5, 6. vv.} pleased so often to manifest for the Salvation of Youth, ^{19. c. 13,}
_{14, 15.} revive in all those, whose Duty it is to instruct and correct *vv.* *young People*: And that he may not let the Souls be lost, ^{S. Marc.} _{10. 13,}
_{&c.} which he has redeemed with his most *precious Blood*; nor *vv.* permit them to *Walk as the Gentils walk in the Vanity of their Mind, having the Understanding covered with Darkness, alienated from the Life of God, through the Ignorance which is in them, because of the Blindness of their Heart.* Ephes. 4. 17. 18.

A certain latitude in spelling and accents, observable in the text, is explained by the following quotation from Donlevy's Appendix :—

1. " Note that the Irish, commonly, put an Accent over the Vowel that ought to be pronounced long, for Example, *Ciop*, *Céip*, *Mórián*.

2. " That an *u*, immediately followed by *b* (*bh*), *v* (*vh*), *g*, or *m*, either in the Beginning of Words of two Syllables, or in the Middle of Words of three or more Syllables, is commonly long, and consequently needs no Accent. The same may be said of a single *i*, going before *b*, *v*, or *g*, as for Example, *Uíochair*, *úmál*, *bunúváir*, *rúise*, *cruisde*.

3. " That, *e*, *i*, *o* by themselves, as it often happens, are always long, and therefore need no Accent : The same may be said of the Particles *ca*, *fa*, *fo*, *ra*, *ga*, *da*, *xa*, *re*, *ri*, and of all Words of one Syllable, ending with *a*, *e*, *i*, or *u*, as *me*, *te*, *ri*, *tu*, *la*, &c., except *ba* (Cows), *ga* (a Dart, or Ray of Light, *gá* rather); except also *a* by it self, *na* when it signifies neither (nor) nor (than); and the Relatives *oe* *oi*, *oe* *oi* which are always short.

4. " That the broad Vowels do often stand for one another, when they are not long, nor have a full, clear and distinct Sound, especially in the Beginning and End of Words; and so do the small Vowels *e*, *i*, sometimes, serve for each other; as for Instance, *oibríoll*, which may be as correctly wrote *uibríall*: *Saoğal*, thus *Saoğul*; *amul*, thus *amail*, &c."

For the elucidation of the text, I have been obliged to discuss briefly some grammatical questions on which

fresh light has been thrown in the texts, with glossary, published by Dr. Atkinson for the Royal Irish Academy ; for example :—

Meaning of is and atáim .

See atáim.

Relative tense and pronoun.

See a.

Irish infinitive and form $\text{vo búa} \text{la} \text{o}$.

See vo.

In the Glossary I have called the present in Δnn the *Cons. pres.* Recent grammatical analysis (see Dr. Atkinson's Paper "On the Use of Two Inflexional Forms of the Verb in Irish," in *Proceedings*, R.I.A., 3rd series, vol. I., No. 3, page 416) has shown that that tense has no consuetudinal force whatever, and that it is an enclitic present. However, as it is called in several grammars *Cons. pres.*, to avoid confusing the reader I have retained the term.

G L O S S A R Y.

Δ, prep., in (ecl.), (Mid. Ir., i n-) gov^s. dat. Denotes, like the Latin *in*, 'rest' and 'motion.' Usually here written **an** before vowels. This prep., united with sing. def. art., forms here **ir an**, the original *s* of the article being revived by the prep.: see **an**. 'In him,' **ann**, **ionn-pan**; 'in her,' **imte**; 'in them,' **ionnta**; 'in his,' **ionn Δ**.

Δ , a prefix prep., often separated here and by other writers from the word to which it belongs, v. g.—

α τά for ατά.
α θειρίτεαρ „ αθειρίτεαρ.
α θειρ „ αθειρ.

Δ , used a few times here as equivalent to vo before infin. Neilson gives the two forms $\text{vo bu} \Delta \text{lo}$ and $\Delta \text{bu} \Delta \text{lo}$ as identical in sense; but as the vowel Δ is much overtaxed in Mod. Ir., its use in this case is not to be recommended.

Δ, a form arising from the dismembering of the art. before vowels, thus :—
Δ νανμΔ, for Δν ανμΔ.

A. poss. pronom. adj. (1) his, its; (2) her, its; (3) their.

(1) Asp.: besides its use as an ordinary poss. pr., it has some idiomatic uses:—

(A) For personal pronoun, him, it, where the object of a transitive infinitive is to be indicated, thus—To adore him. *v'a ḥvñvñ*, not *v'ḥvñvñ* é.

(B) To call attention, by anticipation, to a coming clause, thus—**ατά** **πιοντεις** **γιαν** **το**, &c., ‘I know that,’ &c.—literally, ‘there is knowledge of it’ (*i.e.* the facts about to be stated). Cf. the Latin habit of anticipating the coming phrase, *v. g.* ‘I say that Caesar is the wisest of men,’ *Dico quod C. sit sapientissimus virorum*; or with prolepsis, *Id, dico quod, &c.* Here **να** **χρεαμυσχων** **τοιον** **α** **μηναν**, ‘enjoining on them it (prol.) its teaching to the people’—*i.e.* ‘enjoining on them its teaching to the people,’ ‘enjoining on them to teach it to the people.’ To this proleptic use is reducible its use with the infin. after verbs of *thinking, saying, &c.* It serves to introduce the thought or the saying.

(C) With *indecl. dem. pr.* *τιν*, *το*, wherever they would require, if declinable to be in the genitive case, v.g. 'When he had said this,' *Δη* *να* *πάρ* *το* *νό*; 'in regard of this,' *ον* *τιασθ* *το*. On the separation here between *Δ* and *το*, see def. art.

(D) In composition with prep. *το*, before nouns, and adjectives in compar. degree, to intensify those parts of speech, v. g. *τα μέριο*, 'of whatever size it be'; here *τα ξηράπεινεσθίλα ισο*, 'however hateful they be' (trans. 'be they never so foul').

(2) Δ here takes h before vowels. What is said of last under (A) applies here.
 (3) 'Their' (ecl.): see remarks under (A). These forms, in union with ή, τρέ, τά, become ή ηΔ, τρέ ηΔ, τά ηΔ; not to be confounded with ή ηΔ, 'by which'; τρέ Δ, 'through which.'

Δ, *vocative particle.*

Δ, *rel. pr.* (ecl.), who, which.

(A) Never used in this sense in nom. or acc. Hence, 'the man who strikes,' άν ρεαη Δ βυαιλεη, is incorrect—1st, because Δ eclipses; 2nd, because it is never used in such constructions. The correct form is άν ρεαη βυαιλεη, or with D. by insertion of verbal prefix, άν ρεαη ου βυαιλεη. Used extensively with preps., v.g. 'about whom I spoke,' αιη Δη λαθαιη μέ; 'in which is given,' άνη Δ ο-ταγχαιη.

Never takes after it the relative tense which is intended to supply the absence of a relative pronoun in the nom. and acc. cases.

(B) That which, what; Lat., 'id quod,' 'ea quae,' in nom. and acc. case. *Dem. rel. pr.* Never takes relative tense, but is followed by the indirect forms of verbs: 'what you have,' 'ea quae habes,' Δ β-ψυιλ άγσο. In union with preps. it takes the forms, ΔγΔ, αιη Δ, άνη Δ, ηΔ, &c.

Δb, *see Δτάιη.*

Δ β-ψωτ ηΔΩ, far from it, on the contrary.

Δbsvōl, *m.*, Apostle; -αιλ, *g. s.*

Δbsolόιο, *f.*, absolution; -ε, *g. s.*

Δc, *for Δct.*

Δ cēile, his fellow, one another.

Δcruiinn, *f.*, power; -ε, *g. s.*

Δct, but.

Δύβαη, *m.*, cause; -αιη, *g. s.*

Δνειηη, I say; νειη, 3rd s. pres.; νυθαιητ, 3rd sg. perf.; ηΔΩ, *inf.*; νεαρτη, *pass. part.*; μαι —, so to speak.

Δνηάιλ, *inf.*, confess.

Δνηάλαc, *m.*, confession; -αις, *g. s.*; Δνηάλαc, *g. p.*

Δνηάireac, modest.

Δs, *prep.*, at, with; άs ηη (lit. 'at that'), 'thus far' (what precedes in a context). άs ρo (lit. 'at this'), 'thus' (referring to what follows); here άs used extensively to express the possessor in the phrase, 'what thou hast,' &c., Δ β-ψυιλ άγσο, &c., the Mid. Ir. verb, techtaim, 'I possess,' having fallen out of use.

Δsaiο, *f.*, face; Δsate, *g. s.*; ηe h-Δsaiο, for the benefit of; ηΔ h-Δsaiο, against her.

Δsus, *cop. conj.*, and; Mid. Ir., 'ocus,' to which its pronunciation even now assimilates;—(2) *rel. conj.*, as; its correlatives being ιονηη, ηοη, ηοη — ηη, &c.: cf. Latin, 'atque,' idem — atque, aequē — atque.

Δibz̄iοιl, *f.*, alphabet; -ε, *g. s.*

Δibistin, *indeel.*, Augustine.

ΔΙΒΡΙΟΣΣ, brittle.

ΔΙΣΚΕΑΘ, *m.*, mind; -νιθ, *g. s.*

ΔΙΛΛ, *f.*, pleasure; -λλε, *g. s.*

ΔΙΛΗΝ, beautiful; Διλη, *comp.*

ΔΙΜΗΘΕΩΝ, *f.*, unwillingness; ο' Διμήθεον, notwithstanding.

ΔΙΜΛΕΑΣ, *m.*, harm; -λιψ, *g. s.*

ΔΙΗΣΙΣΙΣΙΜ, I strike at; -εστ, *pres. rel.*

ΔΙΜΣΙΡ, *f.*, time; -ε, *g. s.*

ΔΙΝΥΓΓΙΟΣ, *m.*, ignorance; -ιγ, *g. s.*

ΔΙΝΥΙΟΣΔΙΛΤΑΔ, vindictive.

ΔΙΝΕΩΛΑΔ, ignorant.

ΔΙΝΙΜ, *m.*, name (generally Δινη elsewhere); Δινα, *g. s.*; Διναννα, *n. p.*

ΔΙΝΗΙΔΗ, *m.* and *f.*; -Δ and -ηίνε, *g. s.*

ΔΙΝΗΕΙΣ, *f.*, misery; -ε, *g. s.*

ΔΙΝΗΕΙΣΕΑΔ, miserable.

ΔΙΡ, correct form Δη, *prep.*, upon; often written *er* in Mid. Ir., and thus pronounced to this day both in Munster and Connaught. Δη is often written similarly here, but is easily distinguished by the fact that Δη aspirates, and Δη eclipses. Used frequently to constitute adverbs, and conj., and comp. preps. Δη, on him; ορέΔ, on them; Δη βιč, at all; Δη δօη, so that; Δη ρεΔθ, throughout; Δη ροη, for the sake.

ΔΙΡΟ (όγ), openly.

ΔΙΡΕ, *f.*, watchfulness; —, *g. s.*

ΔΙΡΙΣ, special; also -ε.

ΔΙΡ SON, *prep.*, for the sake; *gov. gen.*

ΔΙΣΙΟC, *m.*, restitution; -ισ, *g. s.*

ΔΙΤ, *f.*, place; -ε, *g. s.*

ΔΙΤΒΕΟΔΥΛΙΣΙΜ, I revive (in active sense); -υξαθ, *inf.*

ΔΙΤΣΙΟΡΡΑ, *f.*, abridgment; —, *g. s.*

ΔΙΤΗΝΙΣΙΜ, I command; Διτην, 3rd *s. perf.*; Διτηνγεστ, *pres. pass.*; takes οε of person who is commanded; *acc.*, of thing commanded.

ΔΙΤΡΙΣЕ, *f.*, penance; —, *g. s.*

ΔΙΤΡΙΣЕАД, penitent.

ΔΙЛО (Δ n-), formerly.

ΔИМ, *m.*, time; Δима, *g. s.*

ΔИДАД, out, forth.

ΔИДИН, only.

ΔИНАРС, *m.*, sight; -Δиpc, *g. s.*

ΔИНУЛ, as.

ΔИ, *def. art.*, the (Mid. Ir. *im*).

(A) Δи in all singular cases, except *gen. sing. fem.*, which is ηΔ. In all plural cases ηΔ; with eclp. in *g. p.* The art. was originally ραη; and when in union with many preps., the ρ reappears, v.g. ρηη Δи, Δиη ρηη.

(B) Used to convert *adj.* into *subst.* :—

Cātoilice, . . . Catholic.
na Cātoilicige, . . Catholics.

(C) An integral part of the *dem. pronom. adj.*, this, that, v.g. :—

an m̄iocl̄u r̄o, . . this ill fame.

Note that the French and Irish often divide a term grammatically which is logically indivisible :—

This man, . . . Cet homme-ci.

The word that the term qualifies or that qualifies the term is inserted between the divided parts. So in Irish :—

This man, . . . an r̄eap̄ r̄o.

(See r̄in, r̄o.)

(D), used often to form compound adverbs and preps. :—

an feadh, . . . during.
an tan, . . . when, &c.

anacrach, painful.

anam, *m.*, soul (*f.* in old Ir.); anna, *g. s.*; anmann, *n. p.*; anmann, *g. p.*
anapaidh, untimely.

ancaineadh, *m.*, blasphemy.

ancimhaicta, violent; -a, *pl.*

annórán, *m.*, very many; áin, *g. s.*

ann, in.

ann sin, then, there.

antoir, *f.*, depraved will; -ola, *g. s.*

aoúaire, *m.*, shepherd; —, *g. s.*

aonleat, *f.*, one-half; -leite, *g. s.*

aonneac, anyone.

aonphéacsadh, *m.*, one sin; -iò, *g. s.*

aointeachas, *m.*, one catechism; -as, *g. s.*

aointeanas, *f.*, one tongue; -as, *d. s.*

aos, *f.*, age; -e, *g. s.*

aoi, one (asp.).

aoiáðar, *m.*, one cause; aip, *g. s.*

aoícor, *m.*, any way; -cúip, *g. s.*

aoisnochtise, *f.*, one affair (with others *m.*); —, *g. s.*

aois, *m.*, one evil; -uile, *g. s.*

aoisgáile, *f.*, any shadow; —, *g. s.*

aoitoradh, *m.*, one fruit; -atò, *g. s.*; toradh, *n. p.*

aoituisim, I consent; -tuigdò, *inf.*

aos, *m.*, folk; aoif, *g. s.*

ΔΟΣΩΣ, *m.*, the young; -όις, *g. s.*

ΔΩ, *poss. pronom. adj.*, our (*ecl.*); ηδη η-τιατιό, lit. (in our sequel) in the sequel; Mid. Ir., i n-ar ndiaid (*Pass. and Hom.* 60).

ΔΩ, *impers. verb*, says.

ΔΩ, *for ταρ*; ταρ ητιατιό, in the sequel.

ΔΩ, in form ηδέ Δη = ηδέΔη; the form which πο takes when combined with ηδέ; see ηδέ; not to be confounded with following.

ΔΩ, in form Δην Δη σόιη, 'in which it is right,' Δη Δη θρέτοη. Here the Δ in Δη is *rel. pr.*, its eclipsing nasal being absorbed by η. Δην Δη-πο. For the meaning of η in this form see ΔΤΔΙΜ.

ΔΡΟΦΛΑΙΤ, *m.*, chief lord; —, *g. s.*

ΔΡΟΣΑΖΑΡΤ, *m.*, high priest; -Δητ, *g. s.*

ΔΡΟΥΙΣΙΜ, I raise; -ουζάθ, *inf.*

ΔΡΣΥΙΘ, old; -τυζε, *pl.*

ΔΣ, from.

ΔΣΟΙΣ, within (literally 'in the house').

ΔΣΤΕΔΔ, into the house, within.

ΔΤΔΙΜ (Lat. *asto*), I exist, I am; called the substantive verb; found here chiefly in the following forms:—

Simple Forms:—

τΔ, ΔτΔ, 3rd *s. pres.*; ΔτΔιο, 3rd *pl. pres.*; βιο, 3rd *pl. cons. pres.*; βιΔιό, 3rd *s. fut.*; βιΔθ, 3rd *s. cond.*; βεροίη, 3rd *pl. cond.*; βειτ, *inf.*

Relative Forms:—

τΔ, ΔτΔ; βιορ, *cons. pres rel.*; βιΔη, *fut. rel.*

Enclitic Forms:—

(i. e. after γο, νί, ηδέ, preps., with rel., &c.) β-ρυιλ, 3rd *s. pres.*; β-ρυιλιο, 3rd *pl. pres.*; παβαρο, 3rd *pl. pres. subj.*

1S (called the Assertive Verb.)

Simple Forms:—

ηη, *pres.*; ι, for βιθ, *cond.*

Relative Forms:—

ηη, *pres.*; βιη, *fut.*

Enclitic Forms:—

Present.

νί (is not); μηνΔ (unless is); ομεντ (what is); γιθ δε (whoever he be); γυη, γυη Δθ (that is); ηδέ (is not), *interrog.*; τάρ (of whom are); τάρ (to whom is); ηδέ (that is not); τητέ Δη τέτοη (through which is possible); λε Δη Δθ (to whom are); ηδέ (who are not).

Past.

Διπ δη τέτεροι (from which was possible); οὐδὲ δη τέτεροι (which was not possible), or that (*conj.*) was not possible.

Conditional.

(Enclitic), γο μαθό, may (it) be.

The distinction between ιψ and ατάιμ cannot be scientifically understood until an agreement is come to as to the precise meaning of 'is' in the simple question, 'Peter is a lawyer'; in other words, an agreement as to the meaning of the copula in affirmative propositions. The signification of the 'copula' is a question that goes down to the very roots of metaphysics and logic; and the question as to its meaning will be solved differently and in a contradictory sense by the followers, respectively, of Mill, Hamilton, Kant, and Aristotle.

Students of Aristotelian and of scholastic philosophy will recognize that ιψ affirms "in recto" the objective identity of two ideas: ιψ μήτε φωτός ον νομάιν, 'I am the light of the world.' The object denoted by the term 'I' and the object denoted by the term 'light of the world' are one and the same thing.

Again, in propositions, the subject is the matter, the attribute is the form. It is true to say that the form "in facto esse" contains the matter, and that consequently the matter is in it. The Irish way of saying 'Peter is a priest' illustrates this truth: τα ρεαναρη να ḥαζαρτ, 'Peter is in his priest.' The person represented by the term 'Peter'—*i.e.* the matter—is contained in the form 'priest.' This form 'priest,' however, is itself a universal—that is, capable of being predicated of John, and Peter, and James. It is clear that this form 'priest,' as individualized in Peter, is not identical with the form 'priest' found in John and James. To bring out this fact we may say then, with the Irish, 'Peter is in *his* priest.' Of course, as in all affirmative propositions, we have here affirmed the objective identity of two ideas. This, however, is affirmed only in "in obliquo"; and it is stated "in recto" that the matter 'Peter' is contained in the *form* 'priest.' Hence, as the grammarians say, if we want to describe the condition, quality, and state of the subject, we use ατάιμ; if we want to say that two notions represent the same object, we use ιψ.

Ατάιρ, *m.*, father; ατάρ, *g. s.*; αιτηνέα, *n. p.*; αιτηνέας, *g. p.*

Ατέκυινε, *f.*, petition; —, *g. s.*

Ατέκυμιρ, *brief*; -e, *pl.*

Ατηναδύουιξιμ, I renew; ατηναδύγαθ, *inf.*

Ατρυιξιμ, I change; -τριγάθ, *inf.*

Ατσμαδινιμ, I think again; -νεάθ, *inf.*

Ατσυιδιμ, I re-establish; ατσυιδιγεάθ, *inf.*

Ατέκυιτιμ, *f.*, relapse; -e, *g. s.*

βαΐνε, *m.*, milk; —, *g. s.*

βάΐνρευοτρομ, light-headed.

βαίσθεαθ, *m.*, baptism.
βαίσθιμ, I baptize; **βαίρθεαθ**, *inf.*
βαοζλαč, dangerous; -*υζε*, *comp.*
βαοс, *m.*, vanity; **βαοιγ**, *g. s.*
βάρρζлón, *m.*, boasting; -*όηη*, *g. s.*
βάс, *m.*, death; **βάτη**, *g. s.*
βαзгдим, I destroy; **βаѓзаθ**, *inf.*; -*зариθе*, *g. s.*
беаct, exact.
беаg, little; **biг**, *g. s.*, *m.*; **беаgд**, *pl.*; **го нaс** **беаg**, that it is enough.
беаgан, *m.*, few; -*áиn*, *g. s.*
беаgнаc, almost.
беалac, *m.*, road; **беалaiг**, *g. s.*
беандим, I extract (when followed by *αη*); when followed by *νé*, I belong to; **будim**, *inf.*, reaping; **беанoр**, *pres. rel.*
беann, *f.*, regard; -*нna*, *g. s.*
бéарla, *m.*, English; —, *g. s.*
беатa, *f.*, life; —, *g. s.*
беатuзim, I feed; -*уѓаθ*, *inf.*; -*тузeаp*, *pres. pass.*
беir, *see* *тoзbeirum*.
беirum, I bear; **беieč**, *inf.*; -*иuzгаθ*, *perf. pass.*, was born.
беоðuзim, I animate; -*уѓаθ*, *inf.*
бéul, *m.*, mouth; **бéil**, **беóil**, *g. s.*
беus, *m.*, manner; **беuгa**, *g. s.*; —, *n. p.*; **бéаp**, *g. p.*; **беuгdib**, *d. p.*
бéévoir, perhaps (*buò фéiroip*).
бéévoir, *see* *atáim*.
бiað, *m.*, food; **bið**, *g. s.*
бíoð, although.
бič, *m.*, world; **беаtа**, *g. s.*; *диp* **бič**, (any) in the world.
блas, *m.*, taste; **блaiг**, *g. s.*
блaisim, I taste; **блaѓаθ**, *inf.*; **блaiгioðap**, *3rd pl. perf.*
блát, *m.*, flower; -*ča*, *g. s.*
блiaðaðaiñ, *f.*, year; -*ðna*, *g. s.*
боét, poor; **боéte**, *g. s., f.*
борраð, *m.*, budding; -*dið*, *g. s.*
брátac, eternal.
брátair, *m.*, brother (in an order); **брaтaр**, *g. s.*
бреатаitriže, *f.*, penance imposed by priest; —, *g. s.*
бреiteamn, *m.*, judge; **бреieamn**, **бреiteamnан**, *g. s.*
бреiteamnás, *m.*, judgment; sentence; -*иη*, *g. s.*
брueзač, lying.
брiačar, *f.*, word; **брéiçre**, *g. s.*; **брéiçip**, *d. s.*
брíз, *f.*, force; -*ge*, *g. s.*

bríosim̄, strong.

brisim̄, I break; b̄riγeΔō, *inf.*

brosoυišim̄, I excite; -užað, *inf.*

brúišneΔč, quarrelsome.

buatō, *f.*, victory; -aɪðe, *g. s.*

buat̄in, *see* beanat̄im.

buisse, *m.*, blow; —, *g. s.*; -aɪ̄r̄ aždaið, stroke in advance, so much done.

bun, *m.*, foundation; buin, *g. s.*

bunúðas, *m.*, matter; -aɪ̄r̄, *g. s.*

bunúðasač, fundamental, chief.

cáč, everyone; cáč, *g. s.*

cailleam̄uin̄, *f.*, loss; -m̄na, *g. s.*

caillim̄, I lose; cailleΔō, *inf.*

cáin̄, *f.*, tax, penalty; -e, cánΔč, *g. s.*

cáinim̄, I revile; -eað, *inf.*

cait̄im̄, I spend; -eað, *inf.*

cáirve, *f.*, delay, respite.

calcam̄, I harden; -að, *inf.*

caonúðračt̄, *f.*, devotion; -a, *g. s.*

carnaim̄, I heap up; -að, *inf.*

catoilice, Catholic; -cīge, *n. p.*

ceactar, either.

ceao, *m.*, permission; -oð, *g. s.*

céaona, same; m̄an̄ an̄ scéaona, likewise.

cealz̄, *f.*, deceit; ceilge, *g. s.*

cealzač, deceitful.

ceanað, already.

ceangsailim̄, I bind; ceangsal, *inf.*

ceann, *m.*, head; cinn, *g. s.*

ceannuıšim̄, I purchase; ceannač, *inf.*

ceapaim̄, I form, I design; ceapadō, *inf.*

ceart, right.

ceaso, *f.*, question; -a, *g. s.*

céilliže, prudent.

ceirtþreiteam̄nas, *m.*, just judgment; -uř, *g. s.*

céuð, first (wrongly aspirated in some grammars).

céuð, a hundred.

céuðrafð, *m.*, sense, opinion; -a, *g. s.*

céusaim̄, I torment; céarfadō, *inf.*, which as noun denotes the ‘passion.’

ciall, *f.*, sense; céille, *g. s.*

cialluıšim̄, I signify; -užað, *inf.*

cípriō, *see* **vočim**.

cineadō, *m.*, race; -iō, *g. s.*; **cimideadā**, *pl.*, the Gentiles.

cionī, *f.*, sin; **ciondō**, *g. s.*; **cionta**, *n. p.*

cionfāt, *m.*, cause, occasion; -a, *g. s.*

cionn, *m.*, head; or a cionn r̄in, moreover.

cionnas, how (*ei indus*, what manner).

ciontač, guilty; -pié, responsible for.

ciontu1žim, I sin; -uždō, *inf.*

cláirín, *m.*, hornbook.

clann, *f.*, children; **cloinne**, *g. s.*

claočlo(ō), *m.*, change; -orō, *g. s.*

clapon, inclined.

claonač, *m.*, inclination; **claonta**, *g. s.*

cleac̄taiim, I use; I am wont, accustomed; -ač, *inf.*

cloč, *f.*, stone; **cloče**, *g. s.*

cločō, *m.*, print; -a, *g. s.*

cločuadóir, *m.*, printer; -óra, *g. s.*

clu1nim, I hear; **cloř**, *inf.*; **clomp̄o**, *3rd pl. fut.*

cneastā, honest.

cnis, *f.*, warp (in a loom); -e, *g. s.*; ονιδασ cniče, bosom enemy.

cozuaš, *m.*, conscience; -uziř, *g. s.*

coiúče, ever.

coim̄ceangal, *m.*, conspiracy.

coim̄rōe, *m.* (Mid. Ir. *coimdiu*), Lord; —, *g. s.*

coim̄v1om̄bui1óeac̄, so ungrateful.

coim̄eادaim, I keep, preserve; **coim̄euč**, *inf.*

coim̄freaḡraim, I correspond; -ḡra, *inf.*

coim̄róteac̄, foreign; -a, *pl.*

coim̄l1onaim, I fulfil; -ač, *inf.*

coim̄minic, as often (as).

coim̄neam̄zrónač, as spotless.

coim̄t1onólaim, I assemble; -čionol̄, *inf.*

coinž1oll, *m.*, condition; -žill, *g. s.*

coir, *f.*, sin; -e, *g. s.*

cóir, *adj.*, right; **córa**, *comp.*

coirlitir, *f.*, odd letter; -litpeača, *n. p.*

coirteac̄, guilty.

coitč1onni, general; -činne, *comp.*

colann, *f.*, body; **colla**, **colnā**, *g. s.*

com̄, *corr. adv.*, so, as. Does not occur here except in comp. with adjectives and adverbs. Its relative *conj.* is αγυř: coim̄minic αγυř θeap̄utio, ‘as often as they think.’

COMAIRLE, *f.*, counsel, council; —, *g. s.*
 COMAMPLAC, as greedy.
 COMARSA, *f.*, neighbour; -AN, *g. s.*
 COMARTA, *m.*, sign; —, *g. s.*
 COMOÁNA, so bold.
 COMDOMAIN, so deep.
 COMFADU, as long.
 COMFOCAL, *m.*, synonym; -AÍL, *g. s.*
 COMGLEN, as pure.
 COMLUAT, as soon.
 COMMUÍSIM, I dwell; -E, *inf.*
 COMRAC, *m.*, combat.
 COMRÁD, *m.*, discourse; -ÁRD.
 COMROINN, *f.*, participation; -ONNA, *g. s.*
 COMTROM, just, even.
 CONGBAIM, I keep; CONGMAL, *inf.*
 CONGNAM, I help; CONGNAM, *inf.*; -GANTA, *g. s.*
 CONNRÁD, *m.*, agreement; CONNARDA, *g. s.*
 CONTUS, *m.*, account; -UIR, *g. s.*
 COR, *m.*, case; CUÍR, *g. s.*
 CORRFOCAL, *m.*, odd word; -AÍL, *g. s.*
 COSAMLACT, *f.*, probability; -A, *g. s.*
 COSSAIM, I hinder; COFG, *inf.*
 COSUINIM, I cost; COFNAM, *inf.*
 CRÁIÚTEAC, pious.
 CRAOS, *m.*, gluttony; CRADÓIR, *g. s.*
 CRÉ, *f.*, creed.
 CREAPALT, entangled.
 CREIDIM, I believe; CPERDEAD, CPERDEAMUIN, *inf.*
 CREUO, what?
 CRÍOSO, Christ.
 CRÍOSTAMHUIL, Christlike, Christian.
 CRÍOSDUÍSE, Christian.
 CRIOTNUÍSIM, I tremble; -UÍSAD, *inf.*
 CROIÚE, *m.*, heart; —, *g. s.*
 CRUAÐMUÍNEALAÇ, *pl.*, stiff-necked; -A, *pl.*
 CRUAIÐ, hard.
 CRUINNIÚSIM, I collect; -UÍSAD, *inf.*
 CRUT, *m.*, condition, state; CPOÇA, *g. s.*
 CRUTUÍSIM, I create, prove; -UÍSAD, *inf.*
 CRUTUÍSTEOIR, *m.*, Creator; -ÓPÁ, *g. s.*
 CUAIÐ, see TÉRÓIM.

cūibē, suitable.

cūiō, *f.*, part; **coočā**, **cota**, *g. s.*

cūiɔišim, I help; **-iugdō**, *inf.*

cūinč, *f.*, yoke; **-e**, *g. s.*

cūirim, I put; **cūr**, *inf.*; **cūr** **Δ** **n-ȝniori**, to put in practice; **-a leit** **na h-eag-**
lur, to accuse the Church; **cūr** **o'fiačai** **Δiř**, to put an obligation on;
— **nompa**, to propose to themselves, resolve; **cūneann**, *cons. pres.*

cum, see **oocum**.

cumac̄tā, *m.*, power; —, *g. s.*

cumaiim, I form; **-ačō**, *inf.*

cumaoiil, *f.*, communion; **-e**, *g. s.*

cumas, *m.*, power; **-ačr**, *g. s.*

cūmouisčteoir, *m.*, protector; **-óřa**, *g. s.*

oá, to his, &c.; see **o**.

oá, of which; see **oe**, **oΔ**, and **Δ**.

oá (*asp.*), two.

oá (*ecl.*), if.

oaiile, *f.*, blindness; —, *g. s.*

oamgean, *m.*, stronghold; **-ȝin**, *g. s.*

oallaim, I blind; **-ačō**, *inf.*

oallraðarc, *m.*, blindness; **-ačrc**.

oán, *m.*, verse; **oán**, **oánā**, *g. s.*

oaoiteatniul, base.

oaoonna, human.

oaoorsmačt, *m.-f.*, bondage; **-a**, *g. s.*.

oar, for **oe** **Δ** (*rel.*) **io**, followed by past tense.

oar, **o'ar**, of whom are, to whom is: see **atáim**.

o'ar, for **oe** **Δiř**, of our.

oara, second.

oá ríriū, really.

oásac̄tač, fierce; **-ačō**, *d. s., f.*

oe, from, out of. Not appearing here as a separate prep. as in comp. with the article and before nouns, it takes the same form as **o**. Easily recognized in pronom. compounds—

oe, from him; **oi**, from her; **oiob**, from them.

Used much in partitive sense—**curo** **oiob**, a part of them, &c.

oæšuine, *m.*, good man; —, *g. s.*

oæšoie, *m.*, good instructor; —, *g. s.*

oæšoiveas, *m.*, good instruction; **-ořr**, *g. s.*

oælbaim, I compose; **-ačō**, *inf.*

DEARBTÀ, certain.

DEARMAÐ, *m.*, forgetfulness; -*ðið*, *g. s.*

DEARNAÐ, *see* **TONÍM**.

DEINÍMIN, certain.

DEIR, *see* **DEIRJUM**.

DEIRC, *f.*, alms; -*e*, *g. s.*

DEIREADÐ, *m.*, end; -*rið*, *g. s.*

DEÓRIS, *f.*, end; *rá-*, in fine.

DEÓIN, *f.*, will; *vo ——*, willingly.

DEÓNUISÍM, I *vouchsafe*; -*ȝeað*, *inf.*

DEÓR, *m.*, tear; -*óir*, -*óra*, *g. s.*

DEÚNAÐ, *see* **TONÍM**.

DIΔ, *m.*, God; **DIÉ**, *g. s.*

DIΔÙAL, *m.*, devil; -*uìl*, *g. s.*

DIATÐ, *f.*, *nā ——*, after her.

DÍBEARTÀ, banished.

DÍLEAጀAIM, I *digest*; -*leagðað*, *inf.*

DÍOCOISSTÍTE, implacable.

DÍOጀAÍLIM, I *avenge*; -*lt*, *inf.*

DÍOጀALTAS, *m.*, vengeance; -*uìr*, *g. s.*

DÍOጀÙÁL, *f.*, loss, want; -*ála*, *g. s.*

DÍOጀRAISEAÐ, zealous.

DÍOLUMA, correctly **DÍOጀLUMA**, *g. s.* of **DÍOጀLUIM**, act of gleaning, compiling.

DÍOMBUÍÐEAD, ungrateful.

DÍOMOLAM, I *censure*; -*að*, *inf.*

DÍONGHÁLTÀ, firm.

DÍORRUÍSSE, rash.

DÍRIጀÍM, I *direct*; -*uìgðað*, *inf.*

DÍSLIጀÍM, I *relinquish*, put aside; -*uìgðað*, *inf.*

DÍTCEANNADÐ, *m.*, destruction.

DÍTCEANNUÍSÍM, I *behead*, destroy; -*uìgðað*, *inf.*

DÍTCEÍLLÍS, foolish.

DÍTCEÍOLL, *m.*, diligence; -*cíll*, *g. s.*

DÍTCEREÍÐHEAD, unbelieving.

DÍULTAIM, I *renounce*; -*að*, *inf.*

DÍLÝEADÐ, *m.*, law; -*ȝið*, *g. s.*

DÍLÝÍM, *m.*, I owe; -*ȝeað*, *inf.*

DÍLÝONAD, lawful.

DO, prefix, before past tenses.

DO, thy (*asp.*).

DO, *prep.*, to, &c.: **dvó**, to him; **dvóib**, to them; **dvúnn**, to us. These forms are always aspirated after vowels, aspirated consonants, and **p**. In other cases

there is some variance in the usage. In constant use before the infinitive, and forming, with the infinitive, what may be called a gerund, *i.e.* part of speech fulfilling the functions of verb, noun, and even of adjective, v. g. *vo þuðlað*. This form, O'Donovan, with others, calls the infinitive, which it certainly is not, and its grammatical laws are altogether different from those of infinitive. Its several rules are these:—when the verb is transitive the object of the verb must be expressed; when the verb is intransitive the subject of the verb must be expressed. Thus—

‘It is right to love God,’ *is* *cóir* *Þia* *vo* *þradaðuðað*.

In this last instance we have the gerund discharging its functions of noun and verb—noun, because it is nom. case to *is*; verb, because it governs *Þia*. It corresponds here to the Latin infin. (itself a gerundial form).

Justum est amare Deum.

O'Donovan's rule on this subject (p. 387) is not only inadequate, but incorrect; but his examples are valuable—

(1) *Þuðlaðiðt* *ré* *liom* *vut* *go* *copcarð*, ‘he told me to go to Cork.’ In this phrase he says that the rule is, when the governed verb is one expressing motion or gesture, the sign *vo* is never expressed. He lays claim to be the first discoverer of this rule. How untenable this rule is appears from page 363 of the *Grammar*, where he gives the following examples:—

(2) *Að* *taírnigíre* *pátriac* *vo* *chéac̄t* *ann*, ‘predicting that Patrick would come thither.’

(3) *Is* *ær* *g-clor* *vi* *an* *erannéciur* *vo* *chéitim* *ar* *a mac*, ‘when she heard the lot fell upon her Son.’

Surely, *chéac̄t* and *chéitim* are both verbs of motion or gesture; and if the rule were correct, *vo* should not be found before these infinitives.

The true explanation of those forms is: In No. 1 no subject is expressed, and the infinitive is not required to assume the governing or agreeing function of a verb. In No. 2 and No. 3 the subject of the intransitive verbs is expressed, and therefore recourse must be had to the gerund forms *vo* *chéac̄t*, *vo* *chéitim*.

Again, we have here, sect. 1—

‘Several things intended . . . to move the will, practise virtue, and to fly vice.’

. . . *éum* *na* *þubáilce* *vo* *gnáit-chéac̄tad* *aður* (2) *an* *þubáilce* *vo* *þeac̄nab*.

The first construction O'Donovan fails to explain, and even goes so far as to say, “that it is not to be approved of.” Yet it is a most common form in the Middle and Modern Irish of the best authors. It would be as reasonable to condemn a Latin writer for saying—

‘Virtutis exercendae causa
Vitiumque vitandi.’

The Irish gerund, *vo ńuáláð*, though indeclinable, is capable of standing in nearly all relations of gender, number, and case. Thus, in the phrase—

- (a) *íŋ éigim ceitíche neitcē vo ńeunam*, ‘there are four things to be done.’
Nom. sing. to verb *íŋ* governing *neitcē* in the acc. pl.
- (b) *čum na ńubáilce vo ńgnáitcélæctáð*. *Gen. sing.*, governed by *čum*, and attracting *ńubáilce*, *g. s. f.*
- (c) *án ńubáilce vo ńeaclnáð*. *Gen. sing.*, governed by *čum*, and governing *ńubáilce* in the acc.
- (d) . . . *áin ńocláib coimhthótealað vo ńeaclnáð*, ‘(endeavours were made) to avoid foreign expressions.’—(Sect. XIII., line 1.)

Dat. pl., with *ńocláib*, *d. p. m.*

Cf. Latin—

Dedi operam verbis alienigenis vitandis;

and cf. Cicero—

Meum laborem hominum periculis sublevandis impertio.

These gerundial constructions are to be distinguished from a simple case where *vo ńuáláð*, without *preceding* subject or object, is simply used to express a purpose; thus, *τάνικ ρέ vo ńeaclnáð* *áin ńobáil*, ‘he came to teach the people.’ Here the infinitive appears as a verbal noun in the dative case, governed by *vo*, and governing the objective genitive *ńobáil*.

Besides the examples above given of the gerund, there is another form of phrase in which, with a transitive verb, we have subject and object expressed; thus—

‘This is the love of God, that we keep His commandments.’

- (e) . . . *ńinne vo ńcoiméuð a ńitcealntáð*.

In this phrase we have the gerund agreeing with the subject *ńinne*, and governing *aítcealntáð* in the gen. In this construction the subject must always precede, and the object must follow the gerund.

Cf. here, sect. 36—

‘Humbly beseeching God that his own unworthiness may not put a hindrance,’ &c.

- (f) . . . *ńan a ńinneir ńein vo ńuŋ ńoimnáð*.

ńinneir, *subject* preceding gerund.

ńoimnáð, *object* following gerund.

(See the fuller treatment in *Pass.-Hom. Gloss.*, pp. 650, sqq., *sub voce*).

For those who desire to compare further Latin and Irish construction, it may be interesting to note that Donlevy, in examples *b* and *c*, breaks off from what may be called the gerundive participle, and betakes himself to the gerund proper. So does Cicero, speaking of M. Antony, ‘The question is, whether power be given to M. Antony to oppress the republic to make a present of the lands,’ &c.—

‘Utrum facultas detur opprimendae reipublicae, *agrorum* condonandi.’

GLOSSARY.

The infinitive in Latin is strong enough to act as a verb in nom. and acc. relation. The Irish infinitive, *bualaθ*, has not this strength, but requires to be reinforced by the prep. *oo*. The Latin infin. is not strong enough to act in oblique cases as a verb and noun. Hence the recourse to the gerund and gerundive participle. The Irish gerund, *oo bualaθ*, acts as—

The Latin infinitive.

,, gerund.

,, gerundive participle.

The Latins do not use the prep. *sine*, without, with the gerundial forms; hence another term of phrase must be employed when a negative is to be used. The Irish gerund permits the use of the negative prep. *gán* (see above, example (*f*)).

doθeirim, I give; *θeip*, 3 s. pres.; *taθairt*, inf.; *tuθ*, 3 s. perf.

doθrón, m., sorrow; -*θin*, g. s.

doθar, m., harm; -*θip*, g. s.

doθím, I see; *θeiprin*, inf.; *doθíθiθ*, 3rd s. fut.; *doθíθeip*.

doθoimisigte, incomprehensible.

doθum, prep., towards, *govs. gen.* Includes also, not only motion towards a term, but arrival at it—*támic éum céille*, &c. Written usually *éum*, with aspiration which denotes its original form. Used much here to express a purpose, with the gerund form *oo bualaθ*; *see oo*.

doθeibim, I find, obtain; *θeibdail*, inf.; *θeibθ*, 3rd s. pres.; *θeaburo*, 3rd pl. fut.; *θuθip*, 3rd s. perf.

doilθeas, m., sorrow; -*θip*, g. s.

doimheasoa, inestimable.

doimhan, m., world; -*θin*, g. s.

doimuin, deep; *θoimne*, comp.

doimúinte, ill-taught.

doθním, I do, make; *θeunad*, inf.; -*θa*, g. s.; *ni*, 3rd s. pres.; *niθeip*, pres. pass.; *θeuna*, 3rd s. fut.; *θeurnad*, perf. pass.; *θinnead*, perf. pass.

do Réir, according to.

doθca, obscure.

doθcaous, m., darkness; -*θip*, g. s.

doθsaoilte, indissoluble.

do θaoθ, regarding.

doθcas, m., hope; -*θip*, g. s.

doθam, m., people; -*θa*, g. s.

doθas, partly.

doθblásac, licentious; -*θiθ*, d. s. f.

doθcéláonad, m., bad inclination; -*θta*, g. s.

doθcnós, m., bad habit; -*θip*, g. s.

doθcšompla, m., bad example; —, g. s.

doθicθeusac, wicked.

δροιδέλεαταύ, *m.*, bad practice; -άιδ, *g. s.*
 δροιδιομάρ, *m.*, bad conduct; -άιη, *g. s.*
 δροιδηνεάς, of bad desires.
 δροιδηναν, *m.* and *f.*, bad desire; -ά, *g. s.*
 δρόντ, *f.*, people; δροντε, *g. s.*
 δρύις, *f.*, impurity; -ε, *g. s.*
 δρύiseamhul, lascivious.
 δύαλ, *m.*, duty, -αδιλ, *g. s.*
 δυαλζας, *m.*, duty; -άιη, *g. s.*
 δυδάιলе, *f.*, vice; —, *g. s.*
 δυδαинбътос, *m.*, utter (black) ignorance; -тът, *g. s.*
 δυδаиrt, *see* δоeиrим.
 δуilleóς, *f.*, page; -еóзe, *g. s.*
 δуine, *m.*, man; —, *g. s.*; δаoine, *n. p.*; δаoинb, δаinib, *d. p.*
 δуиtчe, *f.*, estate; —, *g. s.*, δуиtчeаd, *g. p.*
 δул, *see* тéröim.
 δуиtчas, *m.*, birth-place; -аtч, *g. s.*
 δуиtчáctač, earnest.

é, *see* ré.

еаðón, that is (the equivalent of .i. in Mid. Irish). As the Greek οὐ is often best translated in English by inverted commas, so the abbreviation .i. may be generally rendered literally (. . .)

еаðar, *m.*, order; -аtч, *g. s.*
 еаðla, *f.*, fear; —, *g. s.*
 еаðluis, *f.*, church; -е, *g. s.*
 еаðna, *f.*, wisdom; —, *g. s.*
 еаðnul, *f.*, fear.
 еаðbog, *m.*, bishop; -oиg, *g. s.*
 еаðbuиó, *f.*, want; —, *g. s.*
 еаðmolaim, I reproach; -аtб, *inf.*
 éigceart, unjust.
 éigean, *m.*, necessity; -гm, *g. s.*
 éigearas, *m.*, philosopher; -иr, *g. s.*; -éigre, *n. p.*
 éigim, some.
 éire, *f.*, Ireland; -ионн, *g. s.*; -иин, *d. s.*
 éirgim, I rise; éирзe, *inf.*
 éisom, I listen; éироеаct, *inf.*
 eól, *m.*, knowledge.
 eólus, *m.*, knowledge; -аtч, *g. s.*
 eólsac, learned.
 eoroip, *f.*, Europe.

éusdaim, I die; éug, *inf.*

éuscorač, unjust; -asg, *comp.*

éuscosmuil, unlike; -ramla, *pl.*

éuscruačiū, weak; -ise, *comp.*

éusksamuił, different; -mla, *pl.*

fa, *prep.*, under; written also fo, faoi. In Mid. Irish governs dat. and acc.

Usually now governs dat., but here found with acc., fa cionta, with *art.*

fa'n, *poss. pr. 3rd person*; fa na, with *rel.*, followed by po, fa'p and fa ap.

faoa, long, far; faroe, *comp.*

fašdail, correctly fašbáil; *see* dogeibim.

fašbaim, I leave; -báil; -ščap, *pres. pass.*

faul, *see* atáim.

fařio, *m.*, prophet; —, *g. s.*

faillitše, *f.*, neglect; —, *g. s.*

fairim, I watch; fairę, *inf.*

fa leit, separately.

faoi láir, on the floor; načač —, should fall into neglect.

faoisiorim, *f.*, confession; -e, *g. s.*

faraoř, alas!

fašaim, I grow; fař, *inf.*

faščt, *f.*, time.

faŋřasac, choleric.

faánř, better.

faas, *m.*, knowledge; -a, *g. s.*

faasač, known.

féiroir. In form it seems to correspond with Mid. Irish, féidir, étír, *pass.* forms of féadairim, 'I am able.' In modern use it has become a subst. or adj. not aspirated by D. after ní. Its general use is as indefinite predicate after iř, the subject being the infin. or gerund; *see* vo: iř féiroř ořoiř an lořdář vo ſnóřuřgač, 'they can gain the indulgence.' (To gain the indulgence is *possible* for them, or *possibility* for them.) Written by K. éroř, but pronounced as written by D. (O'Brien, *adj.*, Coney's *fem. subst.*)

féile, *f.*, liberality; —, *g. s.*

féin, *emph. particle*, self, very.

fiac, *m.*, debt; fiacaiř, *d. p.*; . . . ata o'fiacaiř ořeřa vo čretořeđum, '(things) which they are obliged to believe.'

fiadnuise, *f.*, presence; —, *g. s.*

fionnřaim, I see, I find; -ab, *inf.*

fior, true.

fiorařtreacus, *m.*, sincere repentance; -uir, *g. s.*

fiordonřiosac, sincerely sorry.

þíormait, excellent.

þios, *m.*, knowledge; þir, *g. s.*

þiosruðað, *m.*, question; -uðaðe, *g. s., n. p.*

þírceart, genuine justice.

þíre, true.

þíréantaðt, *f.*, justice; -ðt, *g. s.*

þírinne, *f.*, truth.

þírinneðt, true.

þitðe, twenty; -tíð, *pl.*

þiuð, worthy.

þlaciðos, *m.*, kingdom; -tir, *g. s.*

þocal, *m.*, word; -aíl, *g. s.*

þoðainim, I serve; -ðnam, *inf.*

þoðlamaim, I learn; -ðluim, *inf.*

þoðið, *f.*, patience; -e, *g. s.*

þóill (go), hitherto.

þoillsiðim, I declare; -uðað, *inf.*

þoirciorol (-ceaðal), *m.*, doctrine; -uirl, *g. s.*

þoirleitceaðaðt, extensive; -uunge, *comp.*

þoláir, used only in the phrase *ni* þoláir. It may be translated 'unnecessary'; *ni* þoláir, it is not unnecessary, *i.e.* it is necessary: *cf.* Fr., il faut (O'B., verb; Coneys, *sub. fem.*, liberty); K., þuláir; for construction *see* férior; *cf.* fðoi lær.

þollas, clear.

þollasaðt, clear.

þoluðim, I hide; þolað, *inf.*

þonniðar (go), cheerfully.

þorþógra, *m.*, preface; —, *g. s.*

þorleatán, large; leiðne, *comp.*

þós, also.

þossclaim, I open; -glað, *inf.*

þreasgra, *m.*, answer; -gærið, *g. s.*

þroinsias, Francis.

þuaðaðiðim, I snatch; þuaðað, *inf.*

þuaðsclaim, I ransom; -að, *inf.*

þuaðsuilteðir, *m.*, redeemer; -ðrð, *g. s.*

þuaðt, *m.*, hatred; -ðt, *g. s.*

þuil, *f.*, blood; þola, *g. s.*

þuiriðim, I wait; þuipað, *inf.*

þulangaim, I suffer; þulang, *inf.*

þurminðr, *m.*, chief part; -minð, *g. s.*

Γάθλιμ, I take, pass; -θάτι, *inf.*; γάθλι γο πεις αἱρ, to pass readily over, connive at.

Γάč, each.

Γαν, without. The only negative that can be used with infin. or gerund: *see oo.*

Cf. Fr. ‘sans faire.’ The Latins do not use *sine* with gerund, though other preps. are frequently employed with it. ‘To forgive sins or not to forgive them,’ πασατέ το μαίεαδο νο γαν ή μαίεαδο.

Γαοιθέαλ, *m.*, Irishman; -θιλ, *g. s.*

Γαοιθείζ, *f.*, Irish language; -ε, *g. s.*

Γεαλλιμ, I promise; -λεαλλιμ, *inf.*

Γεαλλ, *m.*, promise; γιλ, *g. s.*; μαρ γεαλλ αἱρ, for the sake of.

Γεαλλαμιν, *f.*, promise; -μινα, *g. s.*

Γέαρλογ, *m.*, close investigation; -λιηργ, *g. s.*

Γειβιο, *see* νοξειβιμ.

Γειλιμ, I submit; -ειθ, *inf.*

Γεινεαμιν, *f.*, nature; -νεαμινα, *g. s.*

Γεινρύκεατναισιμ, *m.*, I closely consider; -υξαθ, *inf.*

Γειντεαδαζ, *m.*, short catechism; -διγ, *g. s.*

Γιό, although.

Γιόεαθ, yet.

Γλαцдим, I receive; -αθ, *inf.*

Γλандим, I cleanse; -αθ, *inf.*

Глоине, *f.*, cleanliness; —, *g. s.*

Глуасисим, I move; глуасацт, *inf.*

Гнáтчеладатим, I practise; -αθ, *inf.*

Гнáт (oo), continually.

Гнáтчак, customary.

Гнé, *f.*, kind; —, *g. s.*

Гнíом, *m.*, deed, experience; *m.*, -Δ, *g. s.*

Гночуйже, *f.*, affair; —, *g. s.*

Го, *prep.*, to (Mid. Ir. *co*).

Го, *prep.*, with (ecl.) (Mid. Ir. *oo*, ecl.).

Го, a particle, used for converting adjectives into adverbs.

Го, *conj.* (ecl.), (Mid. Ir. *co*, ecl.), that.

Гоилим, I am troublesome; -ειθ, *inf.* (followed by αἱρ before the person who suffers).

Гоним, I call; -ειθ, *inf.*; acc. of denomination given; dat., with prep. οε, of the thing denominated, v.g. ‘The holy Fathers call penance a painful baptism,’ νο γοινιν η-διέπεαδα παοινέα δαιγρεαδο απαριαδ ηο’η διέριζε.

Грáθ, *m.*, love; —, *g. s.*

Грáуишим, I love; -υξαθ, *inf.*

Грáин, *f.*, hatred; γράμμαθ, *g. s.*

Грáинеамиу, hateful.

ΣΡΑΟΣΔ, lewd.

ΣΡÁS, *m.*, grace; and -*Δ*, *g. s.* By D. used in *pl.*, though English equivalent is singular: το Σράστις Θέ, on the grace of God.

ΣΡΕΑΜУИΣИМ, I seize, order; -*УСДВ*, *inf.*

ΣРÍОСУИСИМ, I excite; -*УСДВ*, *inf.*

ΣУІДИМ, I pray; Σуідe, *inf.*

ΣУІЛІМ, I weep, deplore; Σул, *inf.*; Σола, *g. s., m.*

ΣУІR = Σо ро, used frequently before perfect tense, v.g. Σуір Σлацаюар, 'that they received'; not to be confounded with the following.

ΣУІR = Σуіб, enclitic form pres. of ιγ: see ΔТÁІM.

ΙΔР, *prep. (ecl.)*, after; generally written here Δір. Used by D. and all good writers to express the English *past. part. pass.* Construction is *prep., poss. pr., infin.*: Church assembled, Εαгсиіг Δір на сориціоноль; understanding blinded, τүзіре Δір на вадда. This prep. ιдп has given rise to the the Anglo-Irishism, 'He is after killing him,' meaning, he has killed him.

ΙΔРСНО, *f.*, grief; —, *g. s.*

ΙДРНДАІМ, I ask; ιдрнадів, *inf.*

ΙМДІСИМ, I depart; ιмдеаct, *inf.*

ΙНДРЕІДЧЕ, fit to be believed.

ΙНДЕУНДА, fit to be done, filled.

ΙНДАРРДА, that may be fairly demanded.

ΙНДЕАДОНДАС, interior.

ΙОСЛÁИНТЕАС, wholesome.

ΙОМАДАМІУІЛ, multitudinous.

ΙОМАРСАІВ, *f.*, overmuch; -*де*, *g. s.*

ΙОМДІУІВДІВ, suitable.

ΙОМДА, many.

ΙОМЛАН, *m.*, whole; -*ДІН*, *g. s.*

ΙОМУДУМЛАСТ, *f.*, multitude; -*Δ*, *g. s.*

ΙОНД, than.

ΙОНДА, *m.*, place.

ΙОНДНУІНТЕ, teachable.

ΙОНДНУІН, dear.

ΙОНН, in.

ΙОННДН, same.

ΙОННДС, in order (that).

ΙОННДАН, see *prep. Δ*.

ΙОСД, Jesus.

ΙОSEP, Joseph.

ΙS, assertive verb: see ΔТÁІM.

ΙS ΔН = ι γн, Mid. Ir.; = γн, Mod. Ir., in the.

ἰτιομράιούτεας, given to slander.

ιυοδιζε, *m.*, Jew; —, *g. s.*

ιυοδας, Judas.

λαθραιμ, I speak; λαθαιπε, *inf.*

λετεαμυιλ, daily.

λαιη νε, beside.

λαμαχαν, *m.*, creeping on all fours; -αιη, *g. s.*

λαμη, *f.*, hand; λαμη, *g. s.*

λανσул, *m.*, fulness, with reference to the eye.

λε, *prep.*, with, by; Mid. Ir. λα, λε; and govg. acc. and dat.; here at least once govs. acc.: λε κοπη φοσαιλ. In mod. writers, dat., λε Δ, by which; λεο, with them.

λεαυар, *m.*, book; -αιη, *g. s.*

λεауран, *m.*, little book; -αιη, *g. s.*

λεауранурнаисте, *m.*, prayerbook.

λεанаъ, *m.*, child; λемъ, *g. s.*

λеснишем, I amend; -үжасъ, *inf.*

λεат, *f.*, half, side; λεице, *g. s.*

λεатардасъ, wide, extensive.

λεатамуйш, except (followed by υо).

λεатнуишем, I spread; -үжасъ, *inf.*

λεатром, *m.*, affliction; -труим, *g. s.*

λεатромасъ, afflicted.

λеизим, I read; -гедъ, *inf.*

λеизим, I leave; λеижон, *inf.*

λеижонн, *m.*, lesson, literature; -ин, *g. s.*

λеижасъ, *m.*, cure; -ши, *g. s.*

λеир, clear.

λеир (зо), altogether.

λеисзе, *f.*, sloth; —, *g. s.*

λеитеар, *m.*, breadth; -ро, *g. s.*

λеитеардасъ, extensive.

λеитсшадл, *m.*, excuse; -эйл, *g. s.*

λеон, enough.

λеиргніон, *m.*, satisfaction; -а, *g. s.*

λиондим, I fill; -аъ, *inf.*

λиондар, abundant.

λа, *m.*, day; λаот, *g. s.*; λо, *d. s.*

λођан, Louvain.

λоct, *f.*, fault; -а, *g. s.*

λоctасъ, sinful.

loit̄im, I wound ; **lot**, *inf.*

lomnoct̄, naked.

lor̄s, *m.*, track ; **luip̄s**, *g. s.*

luac̄, *m.*, price ; **luat̄s**, *g. s.*

luct̄, *m.*, people ; —, *g. s.*

lujs̄a, less.

luis̄im, I lie ; **luige**, *inf.* ; **luige aitead̄ aip̄**, encroachment on.

mac̄, *m.*, son ; **mic̄**, *g. s.*

mac̄aoim, *m.*, a youth ; **-oim**, *g. s.* ; -a pōglum̄da, learned folk.

maðó, if ; *see also at̄aim*.

maðraðó, *m.*, dog ; -aðó, *g. s.*

maðoin, *f.*, morning ; -one, *g. s.*

maille ré, together with.

maið̄, good.

maið̄eaðc, forgiven.

maið̄im, I forgive ; -aðó, *inf.*

maið̄earinnaðs, *m.*, forgiveness ; -uip̄, *g. s.*

maið̄eas, *m.*, goodness ; -a, *g. s.*

maið̄pead̄, forgiven.

malluijs̄im, I curse ; -ujs̄aðó, *inf.*

manéur, *m.*, manor ; -éip̄, *g. s.*

maðoiðim, I boast ; **maðreðeðim**, *inf.*

maðoiðfead̄us, *m.*, boasting ; -uip̄, *g. s.*

maðoin, *f.*, wealth ; -e, *g. s.*

maðot̄, tender ; **maðote**, *g. s., f.*

mar, *prep. and conj.*, as.

maraoñ ré, together with.

marb̄aim, I kill ; -aðó, *inf.* ; -maðrþeda, *g. s.* ; peðcað maðrþeda, mortal sin.

masluijs̄im, I dishonour ; -ujs̄aðó, *inf.*

máðair, *f.*, mother ; -aip̄, *g. s.*

meaððair, *f.*, memory.

méaðouis̄im, I increase ; -ujs̄aðó, *inf.*

meallaim, I deceive ; -llæðó, *inf.*

meanb̄all, *m.*, error ; -aill, *g. s.*

meass̄ (Δ), amidst.

measuum, I think, esteem ; **meaf̄**, *inf.*

meinic̄ (ȝo), frequently.

miðn, *m. and f.*, desire ; -a, méine, *g. s.*

miðngus, *m.*, inordinate desire ; -uip̄, *g. s.*

mic̄áel, Michael ; -éil, *g. s.*

míṣníom, *m.*, bad deed; -Δ, *g. s.*
 míllim, I destroy; -eΔō, *inf.*
 míllteΔc, destructive.
 míle, a thousand; —, *g. s.*; milte, *n. p.*
 minic; *see* meinc.
 míniṣim, I explain; -uχΔo, *inf.*; -χcē, *g. s.*, explanation.
 míocarčanac, uncharitable.
 míoclū, *f.*, bad fame; —, *g. s.*
 míocmīzār, *m.*, inconvenience; -aɪp, *g. s.*
 míodútčusac, degenerate.
 míonáineac, shameless.
 míoncuartuīṣim, I closely examine; -uχΔō, *inf.*
 míonnuiṣim, I swear; -uχΔō, *inf.*
 míonrann, *m.*, small district; -Δ, *g. s.*
 míonšāotār, *m.*, small work; -aɪp, *g. s.*
 míontosac, *m.*, small beginning; -uχ, *g. s.*; in *pl.*, elements.
 míorbuil, *f.*, miracle; -e, *g. s.*
 misneac, *m. and f.*, courage, encouragement; -mīge, *g. s.*
 móč, early.
 móń, great.
 móráń, *m.*, much, many; -áin, *g. s.*
 móřantānus, *m.*, great scarcity; -uř, *g. s.*
 mórluačiš, precious.
 mórmón (go), chiefly.
 mórolc, *m.*, great evil; -ułc.
 muc, *f.*, pig; *pl.*, swine, muce, *g. s.*
 muinišim, *f.*, confidence; -e, *g. s.*
 muirišim, *f.*, burthen; -e, *g. s.*
 muintir, *f.*, family, people; -e, *g. s.*
 muintirčeas, *m.*, friendship, kindness; -iř, *g. s.*
 müinim, I teach; münað, *inf.*
 munā, unless; *see* atáim.

n' for nΔ.

nΔ, a part of pronom. comp. penΔ: *see* pé.

nΔ, nor.

nΔc, not (in clauses dependent).

nΔc ΔR, = nΔčař, = nόř, forms which nΔc takes when combined with the prefix po.

nΔc ΔR, in construction, nΔc Δř ūférčip: *see* atáim.

namnādās, *m.*, enmity; -uř, *g. s.*

namnūtō, *m.*, enemy; -iňadō, *g. s.*

ναοιηέείλε, *f.*, holy spouse; —, *g. s.*
 ναοή, holy.
 ναοιαῖμ, I sanctify; -άθ, *inf.*
 νάρ, *see* ναέ ἀρ.
 νάρ, abbreviation for οὐαρ, ‘in our’; ναρ οὐαδιό, in our sequence, which follows. Cf. *H.*, line 64, οὐαρ ποιαῖό, ‘in the sequel.’
 νεας, one, anyone.
 νεαντράθαθ, *m.*, impiety; -άθθ, *g. s.*
 νεαντρά, heavenly.
 νεαρτ, *m.*, strength; νειρτ, *g. s.*
 νεαρτηνα, strong.
 νεινέιοντας, innocent; -ιγέ, *comp.*
 νί, not (in independent clauses).
 νί, is not; *see* ατάιμ.
 νί, *m.*, thing; νειτε, *g. s.*
 νί, 3rd *sg. pres.*; *see* ονιμ.
 νίος, sign of *comp.*
 νο, or
 νος, he who, they who, &c.; Lat. *is qui.*
 νο το, until.
 νοις, (Δ), now.
 νός, *m.*, manner; νόιρ, *g. s.*
 νυαύθειλ, *f.*, new creature; -ούιλλ, *g. s.*
 νυαιύθεατα, *f.*, new life; —, *g. s.*
 νυαιύθионсантóин, *m.*, new beginner; -όπα, *g. s.*
 νүиңе, το —— το, up to this.

ό, *prep.*, from; οατα, from them; οαθ, from him; ο, from which; ο' γ for οι γ; ο' γιν γαρ, for the future; ο τό, since.
 οбайр, *f.*, work; οιбре, *g. s.*
 ος, young.
 οибрязим, I compose; -иғазθ, *inf.*
 οиöе, *f.*, night; —, *g. s.*
 οиöе, *m.*, instructor; —, *g. s.*
 οиöеас, *m.*, instruction; ιγ, *g. s.*
 οиöе, *f.*, youth; —, *g. s.*
 οибéимеаς, scandalous.
 οиle, other.
 οиr, for, because.
 οиrдeирс, illustrious.
 οиreаctous, *m.*, assembly; -иғ, *g. s.*
 οиreatиннаς, fitting.

oīreathúin, *f.*, fitness.
 oīríséal, humble.
 ólaclán, *m.*, drinking.
 oīlc, *m.*, evil; oīlc, *g. s.*
 oīllas, *m.*, pomp.
 oīlthuīsím, I prepare; -uīsáð, *inf.*
 oīro, *m.*, order; uīro, oīro, *g. s.*
 oīrouisím, I order; -uīsáð, *inf.*
 ós aīro, openly.
 ós cionn, *prep.*, over.

págsónac, *m.*, Pagan; -uīs, *g. s.*
 páipéur, *m.*, paper; éip, *g. s.*
 peacacl, *m.*, sinner; -aísc, *g. s.*
 peacað, *m.*, sin; -aíð, *g. s.*
 pían, *f.*, pain; péime, *g. s.*
 pilip, Philip.
 popul, *m.*, people; -uīl, *g. s.*
 préam, *f.*, root; píemhé, *g. s.*

rāðaið, *see* aðáiim.
 rāðaið, *see* teráiim.
 rāð, *see* aðeirum.
 rann, *m.*, part; -nná, *g. s.*
 rannþaínteac, participating.

ré, *prep.*, with, towards; Mid. Irish, *fri*, governing acc. and dat. Now governs dat., though here found with acc. pé tūpcusíð. With art. þír að; þír, with him; þíu, with them; pé a, pé að, pé, with which; pé ná, with his. O'D. does not correctly explain the existence of n here, which he ascribes to euphony. Better, perhaps, written þená, according to analogy with other pronominal compounds; pé h-aðaíð, 'for the benefit of.'

réis, ready; lēigion tórtá go, to pass readily over, to connive at.

réim, *f.*, aim, extent; -e, *g. s.*

reunínráðiúte, aforesaid.

riacáctanac, necessary.

riacáctanus, *m.*, necessity; -uīr, *g. s.*

riam (a), ever.

riarðaim, I serve; þíap, -að, *inf.*

riðire, *m.*, knight; —, *g. s.*

rinneð, *see* vonim.

ríosá, royal.

ríosáct, *f.*, kingdom; -a, *g. s.*

RIOČAÍM, I run; *rioc*, *inf.*

RÍRIB (rəð), really.

RO, too.

RO, verbal particle before past tense, found now in *comp.*; v. g. nář.

ROŠA, *f.*, choice; -an, *g. s.*; -uin, *d. s.*

ROIÑ, *prep.*, before; Mid. Irish, pe, pia (ecl.), pompa, before them.

ROIÑN, *f.*, portion; -nne, *g. s.*

ROIÑNIM, I divide; *poinn*. *inf.*

RUAČAR, *m.*, act of rushing; -aiř, *g. s.*

RUŽAÐ, *see bejum*.

RÚIMDIAÐAÐIR, *f.*, mystery.

RÚN, *m.*, resolution; *púin*, *g. s.*

SD, for ՚f̄ an, which see.

SD, *see ro*.

SACRAMENT, *f.*, sacrament; -e, *g. s.*

SÁIRMEASAMHUL, very estimable.

SÁITIM, I thrust, plunge; *ratað*, *inf.*

SAMHUL, like.

SAN, emph. affix to pronouns; v. g. vóib-řan.

SANASÁN, *m.*, decision; -áiñ, *g. s.*

SAOBNÓS, *m.*, foolish habit; -óig, *g. s.*

SAOŠAL, *m.*, world, life; -uil, *g. s.*

SAOŠALTA, worldly.

SAOIIM, I think; *raoilim*, *inf.*

SAOIRSE, *f.*, freedom; —, *g. s.*

SAORAIM, I deliver; -að, *inf.*

SAOTAR, *m.*, labour; -aiř, *g. s.*

SAOTRAČ, laborious.

SÁRSAOTAR, hard labour.

SÁRUÍŠIM, I surpass, transgress; -užað, *inf.*

SÁSAM, *m.*, satisfaction.

SÁSUÍŠIM, I satisfy; *rárað*, *ráram*, *inf.*

SE, *see ro*.

SE, *pers. pr.*, he, it; *ri*, she, it; *riao*, *pl.*; e, him; i, her (*acc.*); iao, them.

With ՚f̄ and pass. verbs, nom. case, é, he; i, she; iao, *pl.* With the verb ՚f̄ its use is proleptic in such phrases as ՚f̄ é an bář an mārcac úo, ‘Death is that horseman;’ ՚f̄ i an iomair úo an uaoúir raoimha, ‘that image is human nature,’ and the proof that that is so is that it must take the gender of the subject (see the discussion in Appendix to Keating, Táin B—S an Úáig, p. i.). Thus, in English, we say, ‘to err is human;’ but with prolepsis, ‘it is human to err.’ Cobbet condemns this proleptical use of ‘it’ in English, but usage is against him.

ſeas̄n̄am, I avoid; -að, ſeas̄am, ſeas̄ant, *inf.*

ſeas̄c̄t (*ecl.*), seven.

ſeal, *m.*, time; -a, *g. s.*

ſeanþaltanac̄, inveterately hostile.

ſeanm̄in, *f.*, sermon; -óða, *g. s.*

ſearþfózantuñðe, *m.*, servant; —, *g. s.*

ſein̄, soft, indulgent.

ſzapam̄, I scatter; -að, *inf.*

ſzarañm̄, I separate; -að, -aðum̄, *inf.*

ſzéim̄, *f.*, beauty; -e, *g. s.*

ſzeitam̄, I omit; ſgeit̄, *inf.*

ſzeat̄, *f.*, shield; ſgeite.

ſzr̄ibinn, *f.*, Scripture; -e, *g. s.*

ſzriobam̄, I write; -að, *inf.*

ſzriosam̄, destroy; ſzr̄or̄, *inf.*

ſzuirim̄, I cease; ſzur̄, *inf.*

Sí, *see* ſe.

Sí, suffix to 2nd pers. *pl.*

Sín, *dem. pr.*, that (indecl.). In nom. and acc. relation can stand alone for a subst., and be subject or object in a sentence. In dat. it occasionally is governed directly by prep., but usually it requires the intervention of pers. pronoun, *umne* ñin, therefore, where *umne* = um é. In genitive relation always takes poss. pr. a, or a cionn ñin, na éðob ñin. As to the separation between a and ñin, *see* def. article aðn.

Dem. pronom. adj. ñin, and by vowel harmony ſoin—an element in the dem. pronom. adj. að . . . ñin.

Adverb—an element in the correlative adverb com̄ — ñin, with relative conjunction aður.

Coim̄tioimburðeað ñin aður tƿoro, ‘so ungrateful as to fight.’

Coim̄vána ñin aður tƿampoll Óé do tƿuðilluðað, ‘so bold as to defile the temple of God.’

Cf. the Anglo-Irishism, ‘He was *that* glad that he leaped for joy,’ &c. This idea would be expressed in English (if the phrase were admissible), ‘He was *thatly* glad that he leaped for joy.’

As to separation between com̄ and ñin in these phrases *see* def. article.

Siocðam̄, *f.*, occasion; -c̄pðc̄, *g. s.*

Siorruñðe, lasting.

Síos, below.

Sírim̄, I seek; -eðað, *inf.*

Síublañm̄, I walk, depart; -bał, *inf.*; fuðaðisígn̄ aðr ñiúbał, I snatch away.

Slaðam̄, I plunder; -rlað, *inf.*

Sláinte, *f.*, health; —, *g. s.*

Slánuñðim̄, I save; -uðað, *inf.*

Slánuñðteóir, *m.*, Saviour; -óða, *g. s.*

SLIΣE, *f.*, way; —, *g. s.*

SLUΣIM, I swallow; ηλυγασθ, *inf.*

SMIACTUΣIM, I correct; -υγασθ, *inf.*

SMUAIINIM, I think, meditate; -εασθ, *inf.*

SO, *dem. pr.*, this; indecl., but following in case relation the same laws as τιν, which see.

Dem. pronom. adj., an element in the dem. pronom. adj., αν . . . ρο, v. g.; αν τεαγαρτ ρο, this doctrine. It also appears in this last construction under the forms ρα, ρε, ρι.

SOCAK, *m.*, advantage; -αιρ, *g. s.*

SOILLEIR, quite clear.

SOILLSIΣIM, I enlighten; -υδασθ, *inf.*

SO MAR, thus.

SON (αιρ), for the sake of; governs gen.

SOTUΣSEAC, easily understood; -γτε, *comp.*

SOTUΣSIONAC, intelligible.

SPIORAO, *m.*, spirit; -αιρο, *g. s.*

SPIORAOALTA, spiritual.

SRIAN, *m.*, bridle; -αιν, *g. s.*

SUAS, up, above.

SUBAΙLCE, *f.*, virtue; —, *g. s.*

SUΙΣIΣIM, I place; -ιυγασθ.

SUIL, *f.*, eye; -ε, *g. s.*

SUIL, before.

SUNRAΩΔAC, special.

ΤΔ, *see* ΑΤΑΙM.

ΤΑΒΔΙRT, *see* ΤΟΒΕΙΡΙM.

ΤΑΙNΙG, *see* ΤΙΓIM.

ΤΑΙRBE, *f.*, profit; —, *g. s.*

ΤΑΙSBEΑΝΔΑΙM, I show; -αθ, *inf.* (differently accented elsewhere, but pronounced as written here).

ΤΑΙΤIΣIM, I frequent; ΤΑΙΤIΣE, *inf.*

ΤΑΙMUIΣE, earthly.

ΤΑη, *f.*, time; αν ΤΑη, when.

ΤΔOθ, *f.*, side; ΤΔOθε, *g. s.*; ΤΔOθ ΔΓΟΙΣ, inwardly; Το ΤΔOθ, with respect to.

ΤΔR, *prep.*, beyond; ΤΔPτ, beyond thee; ΤΔPτΔ, beyond them; ΤΔPτ, to pass away; ΤΔP έιP; after (with gen.); ΤΔP θεαν, notwithstanding; ΤΔP θιон, besides.

TARCUIISNE, *f.*, disrespect; -ε, *g. s.*

TARCUIISNIΣIM, I dishonour; -ιυγασθ, *inf.*

TARRUINGIM, I draw; ΤΔPμων, *inf.*

TEAGASS, *m.*, teaching, catechism; -αιρτ, *g. s.*

GLOSSARY.

τεαγμάτιμ, I meet with (followed by *pe*; **τειγμέοσυιρο**, 3rd *pl. fut.* (followed by *vo*), happen to: **μα τεαγμάτινν** *vo'n curo θόιβ*, 'if it happens to some of them.'

τεανγδα, *f.*, tongue; -*άθ*, *g. s.*

τέιριμ, I go; **έματιθ**, 3 *s. perf.*; -*ουλ*, *inf.*

τειλζίμ, I cast; **τειλζιον**, **τειλζεαν**, *inf.*

τειριπίμ, I fail.

τεισβέανατ, *m.*, show.

τειτίμ, I flee; **τειτεατή**, *inf.*

τιχεαρνά, *m.*, lord; —, *g. s.*

τιζίμ, I come; **τεαέτ**, *inf.*; **τιγεαρ**, *pres. rel.*; **τάιμις**, 3rd *sg. perf.*; **τιυεράθ**, 3rd *s. cond.*; **γο ν-τιζ** *λεοραν*, that they can.

τιμέιιλλεάκκρατιμ, I circumcise; -*άθ*, *inf.*

τιμέιούλ, about.

τιούλαιсe, *m.*, gift.

τιομάίναтим, I drive; **τιοмáн**, *inf.*

τιомсуиžим, I collect; -*үжáθ*, *inf.*

τιомсуиžтеóин, *m.*, collector; -*óрд*, *g. s.*

тионсзатиим, I begin; -*жнáθ*, *inf.*

тионсзантóин, *m.*, beginner; -*óрд*, *g. s.*

тíр, *f.*, country; -*е*, *g. s.*

тнүт, *m.*, envy; -*уйт*, *g. s.*

тобар, *m.*, fountain; -*айп*, *g. s.*

тоžдáим, I choose; -*жáθ*, *inf.*; -*чд*, *pass. part.*

тол, *f.*, will; **тола**, **толе**, *g. s.*

толтеаңаč, willing.

тоирмеаss, *m.*, hindrance; -*миř*, *g. s.*

тоирт, *f.*, bulk; -*е*, *g. s.*

тораú, *m.*, fruit; -*айθ*, *g. s.*

тосуиžим, I begin; -*үжáθ*, *inf.*

тосаč, *m.*, beginning; -*уйж*, *g. s.*

тráтаниүл, timely.

тráтнóна, *m.*, evening; —, *g. s.*

трé, *prep.*, through; Mid. Ir. *tria*, *tre*, with acc. and dat.; now usually with dat.; but here once with acc.: **τρέ** *έιonta*; with *art.*, **τρέ** *αν*; 3rd *s. pers.* *pr.*, **τρέ**; with *rel.*, **τρέ**, **τρέ** *Δ*, **τρέ** *Δη*.

трéišim, I forsake; -*гион*, *inf.*

тrent, Trent.

триоčао, thirty.

тrócaire, *f.*, mercy; —, *g. s.*

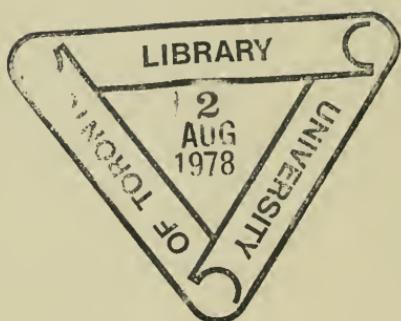
тrócaineač, merciful.

тrotodim, I fight; **тrotoro**, *inf.*

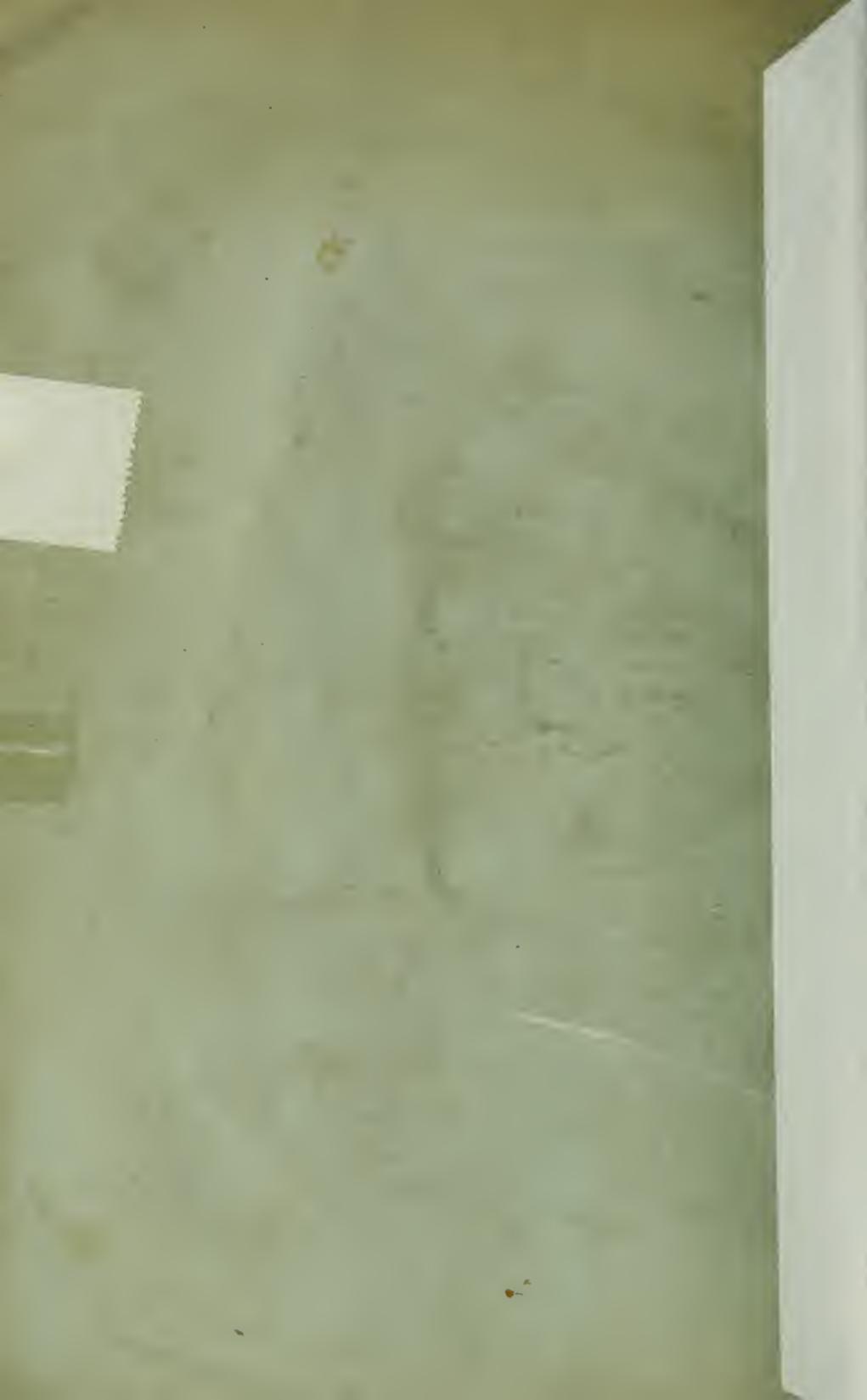
тrosszáú, *m.*, fasting; -*айθ*, *g. s.*

τρυαῖσε, *f.*, pity; —, *g. s.*
 τρυαιλιμ, I corrupt; -εαδ̄, *inf.*; -υξαδ̄.
 τυαιριμ, *f.*, drift; π' ἀν τυαιριμ ρ̄ιν, thereabouts.
 τυαταμαῖτ, vulgar.
 τυβαιστεάč, mischievous; -ιξ̄, *g. s.*
 τυξ̄, *see* νοθειριμ.
 τυιζιμ, I understand; τυιζην, *inf.*
 τυιзse, *f.*, understanding; —, *g. s.*
 τυιзsionάč, intelligence.
 τυile, *f.*, flood; —, *g. s.*
 τυилеаð̄, *m.*, addition, more.
 τυιсмижим, I bring forth; -меаð̄, *inf.*
 τυисмижтеóн, *m.*, parent; -όнда, *g. s.*
 τуитим, I fall; —, *inf.*
 τуrcáč, *m.*, Turk; -иц̄, *acc. pl.*
 τúс, *m.*, beginning; τуíр, *g. s.*

սաՅар, *m.*, pride; -ձիր, *g. s.*
 սայեած, proud.
 սայнедаç, secret; -սիչe, *g. s., f.*
 սайր, *f.*, hour; -e, *g. s.*; սайր թա մ-bliaððain, once a-year; ձօն սайր
 աման, once; այր սայրին, sometimes.
 սасал, precious, noble; սայլе, *n. p., f.*
 սалаç, *m.*, obligation; -ձիչ̄, *g. s.*
 սаčбáсаç, dreadful.
 սç, oh! alas!
 նո, yonder; an element in the dem. pronom. adj., 'that': *see* ր̄и.
 սշօրաð̄, *m.*, authority; -ձիր.
 սile, all.
 սиreasбатð̄, *f.*, want; -ծե, *g. s.*
 սисչe, *m.*, water; —, *g. s.*
 սլստ, ready.
 սլմսսիչим, I prepare; -սչաð̄, *inf.*
 սմ, about, around; սime, about him; սомpa, about them.
 սрас, easy.
 սրcóïð, *f.*, wickedness; -e, *g. s.*
 սրcóïðеаç, wicked.
 սրнаіչ, *f.*, prayer; -ձիչte, *n. p.*
 սrraiм, *f.*, reverence; -e, *g. s.*
 սrsð, *f.*, pillar; -nn, *g. s.*







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